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BIOGRAPHY.

THE LIFE OF JOHN KNOX,
ABRIDGED FROM THE WORK
OF THE REV. THOMAS M'CRIE.

WE are indebted to an obliging correspondent for the following article. The three great Reformers, whose names ought to be held in perpetual and grateful remembrance, were Luther, Calvin and Knox. Much more is known of the two former, by the mass of readers, than of the latter. The writer of the volume, which is here abridged, has conferred a great obligation on the Christian church, by erecting a durable monument to the memory of this illustrious champion of the truth. ED.

JOHN KNOX, the great Reformer of Scotland, or the principal instrument used by Providence in effecting the reformation of that kingdom from the errors of popery, was born at Haddington, or according to other accounts at Gifford, a village of East Lothian, in 1505.

He was educated at the university of St. Andrews, at that time the most celebrated university in Scotland; in which, however, neither Hebrew nor Greek was then taught. These languages he acquired at a later period of his life. His principal studies were the philosophy of Aristotle, scholastic theology, and the canon and civil law. In the university he imbibed from John Major professor of philosophy and theology, sentiments

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in regard to the power of the Pope of Rome very different from what were generally embraced by the papists, and also opinions respecting civil government very favorable to liberty. George Buchanan, an eminent Latin scholar and historian, was his fellow student and friend, and adopted the same sentiments in respect to religion and government.

After receiving the degree of Master of Arts, he taught philosophy in the university, and was distinguished for his acuteness. When about 25 years of age he took orders as a priest in the Church of Rome, for as yet he was a papist, although more enlightened than most of his brethren. But in the course of a few years, by examining the writings of Jerome and Augustine, fathers of the Christian Church, he was led to study the Scriptures, as the only pure fountain of truth, and was made acquainted with doctrines very different from such as were taught in the Romish Church.

At this period the state of religion in Scotland was most deplorable. The clergy possessed one half of the wealth of the nation. Bishops and Abbots, instead of being humble men, devoted to their spiritual duties,

were distinguished by luxury and splendor, and held the principal civil offices being privy-councillors, and lords of session or judges, and lords of parliament. Not a bishop was known to preach; and the only preachers were ignorant mendicant monks. The lives of the clergy were most immoral and scandalous; for the bishops, being forbidden to marry, openly kept their harlots, and the monasteries which had become numerous, were the abodes of debauchery.

So gross was the ignorance, which prevailed, that many of the priests were unacquainted with the Scriptures, and did not even understand the Latin language, in which religious service was performed. The people were prohibited from reading the Bible in their own tongue. The intercession of the virgin Mary was more frequently solicited than that of Jesus Christ, *the only Mediator between God and man*; and more prayers were addressed to dead saints, than to the living Jehovah. The sacrifice of the mass in which, it was thought, that bread was changed into the real body of Christ, was represented as procuring forgiveness; confession to a priest was substituted for confession to God; and penances, pilgrimages, and other superstitions, were depended on as the certain means of salvation. The sermons of the monks were ridiculous stories, and the churches were almost deserted. If any one dared to speak against the clergy, or expressed any doubts as to the holiness of all this mummary, he was branded as a heretic, and imprisoned, or burned at the stake for the good

of his soul. Patrick Hamilton, a youth of illustrious family, for exposing the corruptions of popery was, in the year 1528, committed to the flames at St. Andrews. From this period until 1540, many excellent men suffered a similar death, while others fled to England and the continent. But notwithstanding the flames of persecution, the friends of the reformed religion increased.

Such was the condition of Scotland, when in the year 1542 Knox avowed his belief of the protestant doctrine. Cardinal Beatoun hired assassins to waylay and murder him, but through the care of providence, he escaped their hands, being protected by one of the Scottish lords.

After having been employed in the instruction of youth several years, during which time he was frequently obliged to flee from place to place, he at length in 1547 took refuge in the castle of St. Andrews. This had been the abode of the cardinal; but a few protestants, indignant at his cruelties, had conspired against him, and put him to death, and seized the castle. Although Knox was not privy to the conspiracy, yet he approved of it, for he was of opinion that tyrants, stained with blood, who could not be brought to justice in the ordinary way, might be put to death by private individuals.

In the castle John Rough was chaplain, to whom Knox was requested to become colleague, but he would not listen to the invitation. In order to overcome his reluctance, Rough one day preached a sermon on the elec-

tion of ministers, at the conclusion of which he addressed Knox, who was present, in these words: "Brother, in the name of God and of his son Jesus Christ, and in the name of all, that call you by my mouth, I charge you that you refuse not this holy vocation." Knox returned home, and remained in the deepest distress of mind, until he was constrained to accept the invitation, which was given him, and to become a public preacher of the true Gospel. His distress is to be attributed to his view of the solemn duties and awful responsibility of the minister of Christ, who will be required to give an account of his stewardship, as well as to his sense of the dangers and trials, which he would be called to meet, in consequence of his exposing the corruptions of the Romish Church. His determination resulted from a conviction, that it was the will of God he should stand forth in defence of the truth; and, relying upon the protection of God, he gave his fears to the winds.

In his first sermon, in the parish church, he boldly attacked the whole system of error, declaring the Romish Church to be the synagogue of Satan, and the Pope to be the Antichrist, the man of sin. So successful were his labors, that many of the inhabitants of the town, in addition to those in the castle, made a profession of the protestant faith, and he administered to them the sacrament of the Lord's supper.

In June 1547, a French fleet with land forces sent to assist the governor of St. Andrews, invested the castle, and obliged the besieged to capitulate. The

terms of the capitulation, at the solicitation of the Pope and of the Scottish clergy, were violated; for those, who were taken, instead of being set at liberty on their arrival in France, were detained as prisoners of war. The principal gentlemen were thrown into different dungeons, and Knox with others was confined on board the galleys, bound with chains, and treated with great severity. Great efforts were made, but in vain, to induce him to conform to the popish worship. One day a painted image of the virgin was presented to a Scottish prisoner, supposed to be Knox himself, to kiss; but he refused, declaring that such idols were accursed. As the officers insisted upon his compliance, and put the image to his face, he took hold of it, and watching an opportunity threw it into the river, saying, *Lat our Ladie now save hirself; sche is lycht anoughe, lat hir leirne to swyme*. It is not stated, whether or not this object of worship went to the bottom; but the *Ladie*, after this incivility, was not again obtruded upon the prisoners.

During his confinement, Knox wrote two or three small tracts to confirm his religious friends in Scotland in their attachment to the truth. When dangerously sick with a fever, he expressed his confident persuasion, that he should recover, and again open his mouth to the glory of God in the church of St. Andrews. At length, after being confined 19 months, he obtained his liberty in Feb. 1549.

He repaired to England, and as his character was well known, the government, being anxious

for a reformation of religion, sent him as a preacher to Berwick, where he remained two years. Here he labored with the utmost zeal to demolish the idolatry of the popish church and to propagate the protestant doctrine, and his exertions were attended with a blessing, especially among the soldiers of the garrison. In the beginning of 1551, he was removed to Newcastle, a sphere of greater usefulness; and in the same year was appointed one of king Edward's chaplains in ordinary. Being consulted in regard to some alterations in the book of common prayer, he caused the notion of the corporeal presence of Christ in the sacrament to be excluded, and guarded against the adoration of the elements. While he resided at Berwick, he became acquainted with Miss Marjory Bowes, a young lady of an honorable family, whom he afterwards married.

At this period he usually preached every day in the week, and was indefatigable in his studies. The adherents of popery persecuted him in various ways; but he triumphed over their malice.

His constitution having been much enfeebled by his confinement in the French galleys, in the year 1553 he suffered several violent attacks of the gravel. In a letter to Miss Bowes, he says, "your messenger found me in bed, after a sore trouble, and most dolorous night; and so dolor may complain to dolor when we two meet. But the infinite goodness of God, who never despiseth the petitions of a sore troubled heart, shall, at his good pleasure, put an end to these

pains, that we presently suffer, and in place thereof shall crown us with glory and immortality forever." When archbishop Cranmer offered him the vacant living of *All-Hallows* in London, he refused it because he could not in conscience conform to the English church, which he deemed contrary to the institution of Christ. He particularly objected to the law which obliged ministers to allow the unworthy to participate of the sacraments. Kneeling at the Lord's supper he also considered as an invention of men. By the special request of king Edward VI. he was also offered a bishopric, which he refused, declaring at the same time, that the episcopal office was not of divine authority. He could not admit, that the king, any more than the Pope, was the head of the Church; he acknowledged none to be true bishops, but such as preached personally without a substitute; and he could not consent to the introduction of ceremonies, not authorized by Scripture. Among other things he also objected to the secular titles and dignities of the bishops, and to the total want of ecclesiastical discipline.

In preaching before the king, he was most faithful and pungent in reproving some of the great officers of state, observing at one time in allusion to the prime minister and lord high treasurer, who were present; "I am greatly afraid, that Achitophel be counsellor, that Judas bear the purse, and that Shebna be scribe, comptroller, and treasurer."

After the death of Edward, which occurred July 6, 1553,

and the accession of the bigoted and catholic Mary, he retired to the north; but in the following month he returned and resumed his labors, the queen having publicly promised not to disturb the conscientious protestants. But the Roman Catholic religion was soon restored, and the protestant worship prohibited by law, so that before the close of the year many ministers were committed to prison. Being in imminent danger, Knox was induced by the intreaties of his friends, although with reluctance, for he thought "he never could die in a more honest quarrel," to flee to Dieppe in France, where he landed January 28, 1554. At this place he made a strict scrutiny into his ministerial conduct, while favored with the opportunity of preaching the Gospel, and found much to deplore and confess. He was much dissatisfied with himself. He lamented, that he had not been more faithful in feeding the lambs and sheep of Christ; that selfish motives had sometimes hindered him from visiting the ignorant and distressed; that in his public services he had not been sufficiently faithful and fervent; and that sometimes he had been idle and too attentive to his comfort, when he should have been occupied in the discharge of his official duties. Although few ministers have been equally diligent; yet he had reason to say; "O Lord! be merciful to my great offence; and deal not with me according to my great iniquity, but according to the multitude of thy mercies."

He soon transmitted to England an exposition of the sixth

psalm, and a large letter, for the purpose of warning his protestant friends against a sinful compliance with the idolatrous worship of the popish religion. In the eloquent conclusion of the letter, he says, "Let it be known to your posterity, that ye were Christians and no idolaters; that ye learned Christ in time of rest, and boldly professed him in times of trouble. The precepts, think ye, are sharp and hard to be observed; and yet again I affirm, that compared with the plagues, that shall assuredly fall upon obstinate idolaters, they shall be found easy and light. For avoiding of idolatry, ye may perchance be compelled to leave your native country and realm; but obeyers of idolatry without end shall be compelled to burn in hell. For avoiding idolatry, your substance shall be spoiled; but for obeying idolatry heavenly riches shall be lost. For avoiding of idolatry ye may fall into the hands of earthly tyrants; but obeyers, maintainers, and consenters to idolatry shall not escape the hands of the living God. For avoiding of idolatry, your children shall be deprived of fathers, friends, riches, and of rest; but by obeying idolatry they shall be left without God, without the knowledge of his word, and without hope of his kingdom. Consider, dear brethren, that how much more dolorous and fearful it is to be tormented in hell than to suffer trouble on earth; to be deprived of heavenly joy, than to be robbed of transitory riches; to fall into the hands of the living God, than to obey man's vain and uncertain displeasure; to leave our children destitute of God, than

to leave them unprovided before the world;—so much more fearful it is to obey idolatry, or by dissembling to consent to the same, than by avoiding and flying from the abomination, to suffer what inconvenience may follow thereupon."

In February 1554, he left Dieppe, and travelling through France came to Switzerland, in which country he visited with much satisfaction most of the protestant churches. At Geneva he formed an intimate friendship with CALVIN, and in that city he resolved to reside during the continuance of his exile. Although about the age of 50, he now applied himself to study with the ardor of youth, and among other acquisitions made some proficiency in the Hebrew language. It was supposed, that in this year eight hundred learned English protestants fled to the continent. Many of them established themselves at *Frankfort on the Maine*, and having requested Knox to become their minister, he, with the advice of Calvin, repaired to that place in November, and entered upon the duties of his office. In March 1555, he was however induced to retire from Frankfort in consequence of the bigotted attachment of a part of the congregation to the forms of the English church; and he returned immediately to Geneva.

In August 1555, superior to the fear of danger, he took a journey to Great Britain. Landing on the borders of Scotland, he immediately went to Berwick, and found his wife and her mother still firm in their attach-

ment to the pure Gospel of Christ. He soon went secretly to Edinburgh, and in that city and in different parts of the kingdom preached incessantly; and for some time before it came to the knowledge of the clergy. They were alarmed by the progress of the truth under his preaching; but they called in vain upon the queen regent to apprehend and punish him. Having summoned him before a convention of the clergy, he obeyed the summons; but his enemies not being confident of the regent's support, and aware of his great talents, did not appear against him, but under pretence of informality cast the summons.

Being invited to take charge of the English congregation at Geneva, he was induced to listen to the request, and in July 1556 left Scotland with his family. The clergy then immediately renewed the summons against him, and as he could not appear, they sentenced his body to the flames, and his soul to hell, and burned him in effigy.

His visit to Scotland was of vast importance. He dissuaded his brethren from attending the Catholic worship, and from encouraging in any manner its "damnable idolatry," and by his advice they held frequent family meetings, which greatly promoted the protestant doctrine. His withdrawment from the kingdom was the means of preserving his life, and of enabling him at a future time to enter again upon his labors with complete success.

(To be continued.)

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

WE WALK BY FAITH, NOT BY
SIGHT. 2 Cor. v, 7.

To trace the features of the Christian character, in a person like St. Paul, is both pleasing and instructive. In him these features are marked, prominent, distinct; and, in their symmetry, they form a model, as nearly resembling the *divine pattern*, as any ever witnessed in a mere man. In his writings we learn the elevation of his feelings; and we view with admiration the ardor, with which he approached the standard of excellence.

In connexion with the words, which stand at the head of this paper, he exhibits the strength of his hopes; and declares the object of them to be so interesting and glorious, as that all the concerns of time, in comparison with it, lose their importance.

That any persons in their attention to an object which is future, and which, to the eye of reason, is both unseen and uncertain, should become so entirely absorbed, may, to a careless, and stupid sinner, appear strange and enthusiastic. But let such an one be informed, that those, who indulge the hopes which animated the apostle, are guided by motives different from any, and from all, that direct the efforts of men in relation to their worldly concerns. *They walk by faith, not by sight.* In the case of St. Paul and his companions, this

principle of action was lively and powerful. All, in whom it is found, move in a higher sphere, aim at a nobler end, and share in a brighter inheritance, than the wisdom, the riches, and the parade of this world, can proffer, or bestow. Reader, permit me to tax your time and thoughts, with a few remarks, explanatory of the apostle's language.

To walk is often used, in Scripture, *to behave*, i. e. as descriptive of moral and religious conduct. *To walk by faith*, is to rely upon Christ for salvation, and to live in the firm belief, that the promises of his word will be accomplished. It implies a reliance upon Christ, as *freely* given us in the Gospel and the receiving of his *grace*, "to make progress in holiness and towards eternal glory." In the Gospel, Jesus Christ is revealed as the only Savior of sinners. Here his character is exhibited, and all the duties he requires of his followers are explicitly stated. He, who receives this testimony concerning Christ as *true*, believes in him. And if he likewise receives with joy and gratitude, the requirements of Christ as reasonable; if he places confidence in the doctrines of Christ, imbibes their spirit, and is habitually influenced by them, he may be said to *walk by faith*.

Faith respects objects unseen. Hence the apostle defines it to be *the substance of things hoped for, and the evidence of things not seen.* The rewards, which the Gospel proposes, are proper objects of

faith, because, in their greatest richness and beauty, they are future; and all the influence, which the anticipation of these rewards produces on the minds of men, is properly denominated the *fruit* of faith. He, therefore, who learns from the Gospel suitably to estimate these rewards, and the means by which they are secured; and, at the same time, with sincerity and perseverance uses these means, may be said to *walk by faith*.

This language is peculiarly significant. In the use of it, St. Paul seems to challenge an investigation of his motives, and to invite the strictest scrutiny in regard to his life. 'You seem to stand amazed at our conduct, and to wonder that we should make such sacrifices, and persevere in such efforts, without a nobler object in view. But you mistake our motives; you discern not our aim. *We walk by faith*. For our Master, Leader, and King, we take the once crucified Redeemer, whose *kingdom is not of this world*. He teaches to deny all selfish affections, to abstain from every sinful deed, and to serve God habitually, *being fervent in spirit*; and he points to the commencement of our existence beyond the grave, as the period when all our toils shall cease, and our fidelity shall be rewarded. We believe him, and act accordingly. And in all the difficulties, in which obedience to his commandments involves us, we are supported and animated by his promises which cannot fail. What he has *promised* we believe to be as sure, as if it were already in our possession. And in the anticipation we rejoice, and encounter with

patience every evil which meets us in the path of duty. Thus we *walk by faith*.'

Walking by faith, implies a *deadness to the world*, a heart devoted to God, and delighting supremely in his service. In a word, all *walk by faith*, who make religion the great business of life, and who refuse to be diverted from the path of duty, by the frowns or the flatteries of the world. Such are called to the performance of many duties, for which there is no temporal compensation. But, with the eye of faith they look forward to the *recompense of reward reserved for the just*; and this reward, though future, operates as an excitement to action equally strong, as if it were present.

In the Gospel, there are, likewise, some truths presented for their reception, which human reason cannot fathom. But they receive them without hesitation, and experience from them an abiding influence to faithfulness in duty. What is *known* to be communicated from God, they implicitly believe; and experience no uneasiness because they cannot explain it, or tell the reasons why it should be so. This is a distinguishing trait in the character of those who *walk by faith*. They deem it in no respect inconsistent, to believe what they cannot comprehend, and to adore a holy God, in view of the mysteries of his nature, and the mysteries of his word. This implicit confidence in their perfect guide, gives them peculiar advantages; and, borne on the wings of faith, they rise to a purer region for their happiness, while a sinning and thoughtless world views them as enthusi-

asts, pities their servitude, and loads them with reproach. I repeat; *all revealed truth* is received and maintained by them with humility and gratitude. They wish not to make a selection. They know their incompetency. They dare not reject. They love the *whole*. They admire the plainness, excellence, and sublimity of the Scriptures; and while they pray to be spiritually enlightened, they realize, that a revelation from an infinite Being to finite minds, must necessarily contain things beyond their comprehension. But these same incomprehensible truths proceed from the same perfect source with those, which are easy and plain, and furnish additional evidence, that what they can comprehend is from God. Thus, even that portion of the Scriptures, which is hidden from the researches of human reason sheds a lustre on the rest, and the humble believer traces, in every part, proofs of their divine original, and discerns new sources of richness and beauty.

But let us not lose sight of the thought, which was more immediately in the apostle's mind, when he used the words under consideration. *We walk by faith*; that is, all the happiness we now derive from our obedience to the truth is by no means to be compared with what we shall enjoy hereafter. Our present consolation is *great*; but the joy we anticipate is unspeakably *greater*. The object of our hopes, which we shall soon attain, is an intuitive vision of the glory of God, and eternal felicity in his imme-

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diate presence. Hence, while in this life, *we groan being burdened*; feel as if absent from *home*; and hold ourselves in readiness to depart and go to be forever with the Lord, when it shall please him to command us.

With this idea in view, we can be at no loss, what meaning to attach to the phrase, *walk by sight*. The apostle meant by it, that he had not attained the grand object of his desires. He did not possess that enjoyment of God, that view of the divine glory, which filled his hopes, and which he knew was the reward of faith. For this reason, he considered not himself as perfect, or that he had already attained. On the contrary, so *wide* was the prospect before him, and so enrapturing the view, that he felt disposed to forget his present and past attainments, while, with all the ardor of hope and the devotion of faith, he pressed forward towards *the mark, for the prize of the high calling of God in Christ Jesus*. Reader, may these features in the Christian character be thine. Contemplate them, and be encouraged. Review them, and be admonished. ALPHA.

A SHORT SERMON.

To the Editor of the Panoplist.

Sir,

I have been led to suppose, that an occasional solemn address to sinners, in your very useful magazine, might add to its value. It has an extensive circulation; is read by persons of all descriptions; and ought, therefore, to contain a word in season for all. If you think, that this short sermon will be useful to any, into whose hands the Panoplist may fall, you will, I presume, give it a place. Should

this appear in your pages, you may expect to receive something further of the same kind.

MATT. vi, 13.

Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction; and many there be which go in thereat.

IN this, as in many other passages of Scripture, human life is with great propriety compared to a journey. This world is not our home. We have here no continuing city. We are strangers and sojourners on earth, as all our fathers were. We are on a journey to another country. We are daily advancing toward that land, whence no traveller returns. We are all, my friends, hastening to our eternal home—to the place of our everlasting abode. We are all walking, either in that way, *which leadeth to destruction*, or in that, *which leadeth unto life*.

The way to destruction is broad; and the gate through which it is entered, is wide. Every passion, every appetite, every corrupt desire of the human heart, opens this gate. Whichever way you turn your eyes, you may see an entrance for sin; and behold a thousand temptations—a thousand allurements to vice. In order to find this gate, no searching, no inquiry, no diligence is necessary. The thoughtless, the inconsiderate, the stupid, cannot miss it. Nor is there the least obstacle to oppose an entrance. The irresolute and slothful will not be compelled to labor in order to procure admission.

But it is no less easy to continue in the way, than to enter the gate of iniquity. It is a broad way. It is confined to no definite course. It comprehends an extensive—an unbounded range. Within its limits are all the crooked paths of wickedness; and in most of these paths you may find leaders and companions. The proud infidel is there: *He, that believeth not, shall be damned.** The base hypocrite is there: *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven†* The bold blasphemer is there: *The Lord will not hold him guiltless, that taketh his name in vain.‡* The giddy, the thoughtless, the irresolute are there: *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.||* There too are the impure, the fraudulent, and the intemperate: *Neither fornicators, nor adulterers, nor thieves, nor extortioners, nor drunkards shall inherit the kingdom of heaven§* There, in a word, are all impenitent sinners,—from the unprincipled youth to the hoary-headed transgressor;—from those, who simply live without God in the world, to those, who drink in iniquity, like water;—from the man, who allows himself in one sinful indulgence, or the habitual neglect of one known duty, to him, who rejoices in iniquity, and glories in his shame. *Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye, that they*

* Mark xvi, 16. † Matt. v, 20.

‡ Ex. xx, 7. || Luke xiii, 24.

§ 1 Cor. vi, 9 and 10.

were sinners above all men, that dwelt in Jerusalem? I tell you, nay; but, except ye repent, ye shall all likewise perish.* Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.† Thus wide is the gate, and broad is the way, that leadeth to destruction; and thus great is the multitude of those, who enter this gate and walk in this way.

Reader, friend, art thou one of this multitude—art thou in this way? Pause and consider! The inquiry is surely important, all-important. For, as we have seen, it is a *broad way*; and, as we are assured, it leadeth down to hell. If we may depend on the word of the God of truth, it will end in destruction;—not annihilation—*not loss of being*—not a state of unconscious existence;—but ruin—eternal ruin, endless misery, *everlasting destruction from the presence of the Lord and the glory of his power; perpetual banishment into outer darkness, where shall be weeping and gnashing of teeth; where their worm dieth not, and where the fire is not quenched!*§

Consider, O impenitent sinner, whosoever thou art—consider these things. Remember, all ye, that live in sin, that ye are in the path way of death—on the road, that leadeth to destruction. Remember, and tremble at your awful prospects. Remember, and flee from the wrath to come. O, continue not your ruinous course for a single day. Be persuaded to stop short in your mad career. Repent and be converted. Turn ye, for why will ye

die. Enter the strait gate; and walk in the narrow way. Flee unto Jesus. He is the door of the sheep; he is the gate of salvation; he is the way—the *true way*—the *only way* of life.

ON THE CHIEF END OF THE DIVINE ADMINISTRATION.

For the Panoplist.

Mr. Editor,

As an attentive reader of your valuable periodical publication, I look to it for instruction upon subjects of the highest importance, as to doctrine and practice. I do not conceive, however, that the opinions, offered to the public through this channel, claim *implicit* assent and approbation from any one. How highly soever I esteem such a production, I do not understand that it pretends to infallibility; or that a thought, which is suggested to the public through this medium, may not be admitted with diffidence, doubt, and hesitation; and even examined as liable to be inaccurate. The advantage of having a theological repository, like yours, is not, I take it, that we may be dictated to by any human authority whatever; but that we may have access to important sentiments, with the reasons on which they are founded, that our understandings may be enlightened, and our stock of knowledge increased. New thoughts stimulate to new inquiries; and in this way improvement may be gained, even where we are not so happy as to be presented with truth unmixed with error. If these remarks, Mr. Editor, are in harmony with your

* Luke xiii, 4 and 5. † John iii, 3.
§ Matt. xxv, 46. Mark ix, 44. 2 Thes. i, 9.

views, and no incompatibility with the plan of your publication should stand in the way, I presume you will not object to admitting, from a correspondent, who, until now, has contented himself with reading the productions of others without offering any thing of his own, a brief examination of some thoughts on a paper entitled, *the chief end of the divine administration*, published in the Panoplist for Sept. last, p. 211.

The writer of that essay has made an attempt to conciliate two opposite theories, upon a point distinguishedly important in theology. He aims at nothing less than showing, that to say, *God administers his government for the good of creatures*, is tantamount to saying, that *he does it for his own glory*; and that they, who adopt these different modes of expression, do, in substance and effect, declare the same thing: Whether they do so indeed, I desire liberty to inquire.

There is an indistinctness, and indefiniteness, with an unfortunate inattention to the consequences of his reasoning, in the positions of that writer, which constitutes, as I think, a real defect in his treatise.

1. He seems not to be sufficiently clear and distinguishing, where he speaks of the connexion there is between the glory of God and the happiness of creatures. Because one cannot be supposed to exist without the other, he concludes they may be viewed as one complex object, or as parts of one object equally necessary to constitute one great whole. It is granted, indeed, that so far as the perfections of God are actually displayed in the

happiness that creatures enjoy, there is a certain and necessary co-existence of the glory of God with the happiness of the creature; but this no more supposes, that they must be parts of the same object, than that cause and effect are always and necessarily so blended, as to make but one idea. Cause and effect are relative terms, and to set either of them aside, is to break up the relation; and this involves a complete destruction of the whole. But because the existence of the one is necessary to the existence of the other, do we say, that they are not different things, but the same? The grace of God, as a divine influence, vouchsafed under the Gospel, is the cause, and the believer's faith is the effect. They are reciprocally necessary to each other. But does this imply, that they so belong to each other, as to make but one subject?

2. The proposition, that "the chief end of the divine administration is the good of the universe," is indefinite. What is meant by the universe? If it means God and his creation, then the universe had no existence, until after that act of the divine administration was put forth, which gave birth to creatures. And can that part of the universal divine administration which was antecedent to the creation, be supposed to have been prompted by a regard to the welfare of creatures, as comprehended in the universe, whose good is sought? If so, creation was produced for the good of creatures; which is to suppose, that a man's well being may be the motive of his creation; and, consequently, that a non-exist-

ent thing may be the occasion or end of its being brought into existence; which has strong appearances of an absurdity. Should it be said, that creation always had an existence in the mind and counsel of God, this will not be denied; but the order of things is not changed; and, therefore, it is improper to place that first in the divine counsel, which stands last in the order of events, as actually brought about in Providence. Means and ends hold the same relations in the eternal mind of God, as when they are exhibited to the view of men. In our conception of things, the end has always a priority to the means. The end is first chosen, and then means devised for attaining it. Things are thus represented in those parts of Scripture, which relate to the present subject; as when the apostle speaks of God, as having created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God; according to the eternal purpose, which he purposed in Christ Jesus our Lord.

3. In the reasoning, against which we object, there is an evident inattention to consequences. The writer thus explains: "By the glory of God we can here mean nothing but that illustrious display of his attributes, which he is making in the view of created intelligences." The good of creatures comes into this glory, as one of its essential ingredients, because God displays his attributes in those works, by which creatures are made happy. The argument, so far as it has force, results in

this conclusion; viz. that whatever is of use in displaying the divine perfections, is a part of that display, and, therefore, belongs to the sum total, which is expressed by the phrase, *the glory of God*. If the premises be good, it ought to have been foreseen, that they will prove more than has been assumed; and that the glory of God is to be identified, not only with the happiness of creatures, but with their misery also; for it is as certain, that God glorifies himself in the misery of the wicked, as that he does so in the happiness of the righteous. What God inflicts upon Pharaoh is to *make his power known*, and that *his name may be declared throughout all the earth*, as really as the same effect is produced by his mercies to Moses and Israel. And therefore we are unto God *a sweet savor of Christ in them that are saved, and in them that perish*.

Again: Another unhappy consequence should have been foreseen, when it was affirmed, that to attribute to God an ultimate respect to the happiness of creatures, *in itself considered, is little more than a paraphrase of the proposition, that the glory of God is his chief end*, because it is his nature to promote this happiness, and in the production of such immense good consists that illustrious display of himself, which he styles his glory. This reasoning being admitted as sound, and the most complete selfishness becomes perfectly synonymous with the most genuine benevolence, and the purest piety; for if God seeks his own glory, ultimately, when he has an ultimate regard to the creature's happi-

ness, *in itself considered*, then creatures, who have an ultimate view to their own happiness, *in itself considered*, and make this the supreme object of their desire, do really, and in effect, by this exercise of entire selfishness, (for I know not how selfishness can be otherwise defined,) seek the glory of God, just as he himself does, and as they are required to do; because *in the production of such immense good* the glory of God consists. Should it be replied, that this objection is nullified by an explanatory remark, which accompanies the reasoning to which we except, viz. "By the good of creatures, as here used, we must understand that kind of enjoyment which the Bible sanctions—that pure and holy delight which the righteous will for ever enjoy;" how can this, we inquire, be any more than a begging of the question: since, if the Bible authorizes the sentiment of God's *ultimately* seeking his own glory by having an *ultimate* aim at the happiness of creatures, *it sanctions that kind of enjoyment*, which the selfish man derives from a scheme of Providence, that gives himself such pre-eminence in the system. According to the doctrine, upon which I am remarking, selfishness is no mark of a want of holiness. My objection then remains in force. I see not why Dr. Fuller has not well expressed himself, when he observes: "Though the happiness of creatures be not admitted to be the final end of God's moral government, yet it is freely allowed to occupy an important place in the system." Gospel its own

Witness, Part I. chap. vii, at the beginning.

The answer we meet with to the question; What is the chief end of the divine administration? viz. *that it is the good of the universe;—that as it respects God it is his glory;—as it respects creatures, it is their happiness*, is to me either unintelligible, or unsatisfactory. No doubt, God's chief end, with respect to those who are ultimately made happy, is their happiness; and with respect to those, who are made miserable, it is their misery. But there is a still further end, to which these, *respectively*, are made subservient, viz. the glory of God, which is as distinct from the others, as God himself is distinct from creatures. It is true, that God's chief end, with respect to any creature, is the use to which that creature is put; but how this proves, illustrates, or exemplifies, the doctrine, that the glory of God and the happiness of creatures are inseparable and undistinguishable, I see not. I know, that a view of God, as he displays himself, will necessarily make the righteous happy forever. And is it not equally certain, that others will be made eternally miserable under a like discovery? And in what sense can it be said, that *of him, and through him, and to him are all things*, if there be any thing ultimate and final, as creatures are regarded?

The glory of God, in fine, let me be suffered briefly to remark, is his character. Moral excellence is the principal thing that constitutes it, though there is a glory also in his natural perfec-

tions. Nothing that is done in heaven, earth, or hell, does in fact add to or diminish from his essential perfection. But the beauty of his nature shines through the medium of his works. This beauty, consisting in moral worth, may be seen and contemplated in various subjects; but it is God's glory in all. Saints are represented as the glory of Christ; and it is because they are in his image; his comeliness is put upon them; his Spirit dwells in them; they are made the righteousness of God in him; and according to his example they walk. *But we, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, &c.* Hence the command, that we do all things to the glory of God, means, that our conduct should be an exhibition of true righteousness, even the righteousness of God, or Christ dwelling in us by faith. This is a genuine, never-failing source of happiness to the believing soul; which shows in what sense our true happiness is united with the glory of God; not that they can be expressed in the same term, though they have a necessary relation to each other, even as a good conscience is a fountain of comfort to all the faithful in Christ Jesus. *For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity; not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.*

F. J.

For the Panoplist.

OUTRAGES ON THE SABBATH.

A GROWING profanation of the Sabbath is an evil which is observable in many parts of our country. The frequency and audacity, with which this day of hallowed rest is violated, have weakened in the minds of men those sentiments of reverence, with which it ought always to be regarded, and are doing much towards breaking down the distinction, which still remains to the Sabbath. A careless and irreligious habit of thinking with respect to this venerable institution of God, is widely diffused; and it threatens extensive desolation to our moral interests. This growing evil cannot be contemplated by the friends of piety, law, and order, without fearful apprehensions for the safety, and prosperity of their country. The following statement of *facts* will exhibit a melancholy specimen of the progressive evil under consideration.

On a great road in the western part of this commonwealth, public decorum and morality have for some time past been outraged, by the running of a stage on the Sabbath. This, to be sure, is an event, which, in the present relaxed state of morals, is not very uncommon; but, that a combination should be formed, for the purpose of defeating the execution of the laws, and indemnifying the proprietors of the offending stage, for all fines and costs which may be recovered against

them, is an enormity of a character which we hope has no parallel in our country. This stage runs on one of the great roads between Boston and Albany, and the combination alluded to has been formed by a number of individuals, in the western part of Massachusetts, who have associated themselves for the specific purpose of shielding the proprietors of the stage from any pecuniary penalties. Some of the persons, who belong to this combination, are men of wealth and influence. They are men too, who own no part in the stage. A respectable magistrate, who lives on the route, has instituted prosecutions for the repeated offences I have mentioned. The combination have obliged themselves, *by writing*, to defray all the expense, which has already accrued to the owners of the stage, on account of any prosecutions now instituted against them; and verbal engagements have been entered into, to secure a perfect indemnity against all future prosecutions. The reasons, which induced the prosecutions, were cogent and pressing. The profanation of the Sabbath, which they were designed to suppress, were *unnecessary* and *flagrant*. They were *unnecessary* because there was no contract existing between the owners of the stage, and the government, which required them to carry the mail on the Sabbath.*

* We hope our correspondent does not intend to admit the necessity of carrying the mail regularly every Sabbath, on any route. That cases may occur, which will justify government in sending expresses on the Sabbath, will not be denied; but we have always viewed it as a national evil of great magnitude, and one which calls for national repentance and reformation, that the mails are carried, and the post-

They were *unnecessary*, because there was sufficient time to complete the route, without travelling on the Lord's day, as, on the Monday following, the stage lay by all day in Albany. They were *flagrant*, because the stage was to run, every Sabbath, the distance of seventy miles, and would necessarily require the whole range of post-offices on the route to be opened, and put the taverns into a state of bustle and confusion for the accommodation of the passengers. They were *flagrant*, because the arrangement was voluntary on the part of the owners, was boldly trifling with the feelings of the religious public, and was persisted in, after a suitable notice and request had been given to stop running on the Sabbath.

But the continuance of the evil complained of, is the result of this unblest combination; for the magistrate, before commencing the prosecutions, had a conversation with the driver on the subject, who gave him to understand, that the stage should not run on Sunday except in cases of extreme necessity; and in conformity to this declaration, for one Sabbath after, he did not drive. And here in all probability would have terminated the evil, had not the members of this combination stimulated to a repetition of the offence, by their conversations with the driver, and promises of pecuniary indemnity. Thus, by this combination, prosecutions for the violation of the Sabbath are entirely

offices kept open, on that holy day, in every part of our country. This evil, commenced by the national authority, and continued without any considerable opposition, has had more influence in breaking down the Sabbath, than any other single cause whatever. E

defeated of their object; divine authority, and human laws, are fearlessly trampled in the dust, by the passing of the stage on each successive day, which God has destined to holy repose.

These facts are not communicated, for the purpose of prompting the inquisitive to discover the guilty individuals, who have formed the combination above described, that they may be brought forward into the light. Those unhappy persons I leave to their own consciences, and their God, and cannot but desire, that a serious and deliberate survey of their conduct, with its baleful influences on society, may induce them to tread back their erring steps. The only object proposed to be attained by communicating these facts to the public, is, to cause the religious community to come forward and put an effectual arrest upon this sin of violating the Sabbath, which is now displaying itself in open day, and bringing down upon us the judgments of offended Heaven.

May I not speak in the name of multitudes, and say, We call upon the *ministers* of the living God, to proclaim the public guilt, and danger, and point out the shame, bondage, and woe, which the enemies of society, the violators of the venerable institutions of religion, are preparing for us. We call upon them to fix the attention of the public upon the necessity of combined efforts for repressing the sin, which is endangering our remaining virtue and happiness. They are watchmen, appointed to descry approaching danger, and sound the alarm, and if, through indolence or the fear of man, they shrink from their duty,

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the blood of those who perish will be required at their hands.

We call upon public *magistrates*, who are also the ministers of God, and guardians of the morals and order of society, to put the laws for the preservation of the Sabbath into vigorous execution. It is their business to attend on this very thing, and "*see that the commonwealth receive no detriment*" We call on them to display their veneration for the laws, by a persevering and determined suppression of those outrages, which are rapidly dissolving the moral elements, that bind society together. We call on *all the servants of God*, whether in public or private life, and on all the friends of order, to unite their efforts for the support of the civil magistrate, in the execution of the laws. Every thing may be done by combined exertion. The splendid results which have already attended the efforts of combinations for the suppression of vice, in different parts of our country, afford a joyful presage of their ultimate success, and ought to excite those, who have not yet arrayed themselves, to prosecute similar measures with ardor and alacrity. If we put forth our strength, every consideration, which can awaken confidence, and brighten our prospect of success, presses upon our view. We have the omnipotent God on our side; we have the *consciences* of the guilty on our side; and vice is easily hurried into dismay, and driven into darkness, when it is met by virtue in a firm and erect attitude. Virtue has always the advantages attributed to her by the greatest of poets:

—“Abash’d the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely;”—

Let all the friends to 'society publicly range themselves on the side of virtue, and lend their combined exertions, to maintain the barriers of religion and order. The moral spectacle, which the transgressions of our country exhibit, cannot fail to impel the de-

vout Christian to weep in secret places, and offer up his fervent intercessions to the overruling Being, who disposes the events of nations, and the concerns of individuals, that He would avert from us the fearful tokens of his anger, with which we are visited, and spare his heritage from destruction.

March 12, 1814.

T.

MISCELLANEOUS.

CHRIST THE GREAT PHYSICIAN.

To the Editor of the Panoplist.

Sir,

SHOULD the following remarks contain any thing, which, in your opinion, may be profitable to your readers, you may give them place in your periodical publication.

The same sin, which king Asa was charged with, is chargeable upon the people of God in general, at the present day.

It is said of Asa that he had a great disease in his feet; *yet, in his disease, he sought not to the Lord, but to the physicians.**

Many, who profess religion at the present day, apply in the first place, when they are sick, to physicians, and seem to place all their dependence on them. The physician, as regardless of God, perhaps, as his patient, will promptly say, that he can shortly remove the disease. But in defiance of all his supposed power, the patient grows worse, and begins to doubt whether he shall ever recover. The physician affirms that he can cure the disease. Again the sick man is de-

ceived, not remembering that the issues of life and death are in God's hands, and not in the physician's. He still grows worse, and the doctor begins to despair. Other physicians are called. They say that the case is desperate. Then the patient sees that his hope from an arm of flesh is destroyed; and begins to call upon Jesus Christ, the great Physician, by whom alone diseases can be cured. Thus Jesus Christ, who is always able, is only sought to, when the sick are convinced, that they can have no help from man. They make an arm of flesh their trust, until they find it impossible for man to help them.

Many, who are called Christians, are not only guilty of the sin of not seeking to the Lord, but to physicians; they even think it of no consequence whether the physician be a Christian, a deist, an atheist, or a sceptic. What does this argue? Is it not saying, that their help is from man and not from God? that they do not need the blessing of God in the case? that the skill of the physician is adequate to remove the disease? Is it not placing more dependence on man than on God?

* 2 Chron. xvi, 12.

Is not this a daring affront to the Author and Preserver of life?

All physicians, who are destitute of religious principles, do what they do without feeling any dependence on God. They would not have any thing mentioned to their patients about death, or eternity; but would deceive them with false hopes, and so destroy the soul, lest its anxiety should in some way injure the body.

How unlike this conduct is that of the Christian physician. He feels his dependence on God. When about to prescribe, he earnestly desires God to direct him, feeling his responsibility. In his daily prayers, he remembers the cases of his patients, in regard to both soul and body; and pleads for Christ's sake, that God would heal their diseases, and save their souls from eternal death. He daily exhorts them to look to God for help, and, if he sees that they draw near unto death, sits down and converses with them about their soul's eternal interest, and prays with and for them.

Now, my Christian friends, on whose efforts do you think you have the most reason to expect a blessing? On his, who fears God and feels his dependence and accountability; or on his, who regards not God? In the Scriptures of truth, it is thus written: *The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

Some will say, that they want the prayers of the Christian; but should like to have the skill of any one who possesses skill, whether he be infidel or Chris-

tian. There is no incompatibility between piety and skill. If the Christian's prayers are good and acceptable, are they not as likely to be answered when he asks for direction, as when he asks for a blessing on what is used?

I do not mean, that Christians ought never to employ a physician, who is not a man of faith and prayer. But I contend that they, who profess to believe, that God alone *healeth all their diseases, and all manner of sickness*, and to believe also that God is a God hearing prayer, act inconsistently when they employ the ungodly in preference to the pious. The religious physician has as great an opportunity of doing good to the sick, as a faithful minister. He daily visits the sick, and converses with them about their immortal interests. And if pious admonition and counsel are ever likely to do good, it is at such a time. They, who employ irreligious physicians, lose all the good, which may be derived from the counsel and prayers of those of an opposite description.

My Christian friends is it not God, who woundeth and bindeth up? If God maketh sick, he hath some important object in view. It cannot be that a merciful God afflicteth, simply for the sake of giving pain. He useth sickness as a rod of correction, with which he correcteth for sin. Therefore we ought to look to God through Christ for relief, with a penitent heart. *Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and will bind us up.*

OBSERVER.

For the Panoplist.

ON THE INEFFECTUACY OF ADVICE
AND REPROOF.

THERE are few things, which would be attended with a happier influence on society, than a general reverence, on the part of the young, for the advice of wise and experienced men. Such a disposition would remedy, to a great extent, the want of experience; and would give the young, when they most need it, a portion of that wisdom, which is seldom acquired, till those follies have been committed the bad effects of which it is impossible to prevent. In a retrospect of past life, many dangerous situations are discovered.—many wrong courses are perceived, which are wholly invisible to those who behold life in prospect only. Would the inexperienced suffer themselves to be guided by the counsel of those, who know the difficulties, and the temptations with which this world is crowded, how many alluring avenues to pain, to mortification, and disgrace, might they shun! How many abortive schemes for their advancement in worldly prosperity might they avoid! How many vicious propensities might be nipped in the bud, which are now too often cherished till they become ungovernable! Were we, indeed, to form to ourselves a picture of happy society, it would be that which is governed not by physical force, but by moral suasion: that in which the vicious are not terrified into obedience by the rigor of the laws, but won over to virtue by the influence of the judicious and experienced part of the community. But this is a state

of things, which can be contemplated only in imagination. Advice and reproof, although they have been bestowed with a liberal hand, have been squandered without producing, to any considerable extent, their proper effects. Seldom are the affectionate warnings, reproofs, and intreaties, even of parents and ministers, attended with that permanent success which is desired. But if precepts, sanctioned by the most venerable and endearing of all relations, so frequently prove abortive, it is no wonder that advice given by persons in a less favorable situation, is seldom effectual: that it is rarely listened to with patience, and still more rarely remembered or obeyed.

By some, the inefficacy of advice and reproof is attributed principally to the fault of the persons advised and reproved; by others, to that of the counsellor himself. It will be the object of the ensuing remarks to inquire how far each of these opposite opinions may be correct; and to ascertain, if possible, to what extent the evil itself admits of a remedy.

It must be acknowledged, that all, whose province it is to regulate the conduct of others, have to struggle with many important difficulties. As far as advice is of a moral or religious nature, opposition to it is to be expected, in consequence of that hostility to moral truth, which is characteristic of the human heart. But to be made the object of advice, of whatever kind, is in itself disagreeable; as it contains an indirect charge of ignorance and liability to error. However aware a person may

be of his own ignorance and inexperience, he always wishes to maintain the contrary character among his fellow men. It is extremely painful to find, that the deficiencies, which we had fondly hoped to conceal, have not escaped the notice of others. Of all deficiencies, however, (unless it be that of cowardice,) perhaps there is no one, the charge or intimation of which is so galling and humiliating to most men, as that of ignorance of one's self and the world; yet this is generally implied, in regard to any one to whom advice is addressed.

But if we are mortified, by finding that we have been unable to conceal our own deficiencies, we are no less apt to be disgusted, by that superiority, which is virtually assumed by the counsellor. The superiority of others, especially if their ages and stations in life differ not materially from our own, is always painful, however suggested; but when suggested by the subject of this superiority himself, even with the best intentions, it can scarcely fail to be repulsive and disgusting. For these reasons, advice is so far from being received with gratitude, that it is very often considered by him to whom it is given, as a species of attack upon his character which he is bound, at all events, to repel; and usually leads to a scrutiny into the character of the adviser himself. In these circumstances, vanity and self-esteem will generally be sharp-sighted enough to discover such defects in the character of the adviser, as that his advice may be triumphantly returned upon himself.

If all attempts of this kind

prove unsuccessful, advice may be repelled by ascribing it to mercenary or sinister motives. Many who cannot overcome, by argument, the force of precepts delivered from the pulpit, or question the superiority of the preacher's character, will excuse their neglect, and quiet their consciences, by alleging that this is the preacher's business,—the trade by which he gains his subsistence. Not unfrequently, those who attempt to offer friendly advice are charged with intermeddling in that, with which they have no concern; and are desired, for the future, to keep their advice to themselves, till it is asked for.

I have hitherto gone on the supposition, that the person to whom advice is addressed is fully sensible of his need of guidance, and of the competency of his superiors in age and experience, to direct him. But even this, perhaps, cannot be said of most persons; and, least of all, concerning those who stand the most in need of advice; I mean that class of young persons who are just entering on the stage of action. There are few individuals of this class, who do not prove by their conduct, that they feel better qualified to direct themselves, than their parents are to direct them. The language of Dr. Young on this subject is not more forcible, than it is just, and agreeable to daily observation.

“When young indeed,
In full content we sometimes nobly rest,
Unanxious for ourselves and only wish,
As duteous sons, our fathers were more
wise.

At thirty, man suspects himself a fool;
Knows it at forty, and reforms his plan.

The reason is obvious. It is natural for every one to raise his estimate of his own character as high, as his opportunities of bringing his knowledge and talents into a competition with those of others, will allow him. On this account, it is often remarked concerning those of every age, whose talents have seldom been forced into a comparison with those of others, that vanity is their prevailing characteristic. If this remark is correct, it is not to be wondered at, that those who have never had years or experience enough to convince them of their ignorance, should think themselves knowing; or that they, who think themselves better fitted to give than to receive counsel, should neglect it, when offered by others.

The preceding observations are applicable, with additional force, to *reproof*. Advice supposes only peculiar liability to error: reproof supposes actual criminality. If it is mortifying to find, that our defects have not escaped the notice of others, much more so must it be to discover that we have not succeeded in concealing our faults. Besides, those, whose moral character is actually stained, must be expected to possess less sensibility to moral obligation, more attachment to vice, and less respect, of course, for the precepts of the wise and virtuous, than those who are not necessarily in fault, but merely in peculiar danger of becoming so.

But whilst those, who assume the province of guiding the conduct of others, justly complain of the opposition which they

experience from vanity, self-sufficiency, and moral depravation, it becomes them to reflect, whether their want of success is not chargeable, in some measure, to their *own* misconduct. Let them candidly ask of themselves, whether their advice and their example are not often at variance? Whether they do not sometimes feel elated by their superiority over those whom they undertake to counsel; and when they feel this superiority, whether they do not of course discover it? Whether they do not often obtrude their advice, at seasons in which they must know that it will be of no service? Whether they are always sufficiently careful of the reputation, or of the feelings of those whom they advise? Finally, whether they are sufficiently careful to have it appear, that their conduct is dictated by disinterested motives? Unless they can satisfy themselves, that they are faulty, in none of these respects, they cannot ascribe their failure of success wholly to the pride, obstinacy, and self-sufficiency with which they have to contend.

To point out, with any considerable precision, the manner and degree in which an evil, so important and justly lamented as the usual inefficacy of salutary advice, admits of a remedy, would, were I competent to the task, lead me beyond the reasonable limits of a single essay. It may be remarked, however, in general, that as far as the evil depends on those, who are the objects of advice, it is susceptible of no direct remedy. But as far as the fault is chargeable to the counsellor himself, there

is some ground to hope that it may be removed; for the presumption is, that they who are qualified to guide others, will themselves be guided by reason, from whatever source it may come.

If those, who undertake to give counsel to others, are faulty in the performance of this duty, they have no reason to expect the least success. The denunciations of Scripture against *the blind leaders of the blind*, are as applicable to those who make themselves *blind guides*, by giving advice in an improper manner, or from improper motives, as to those who fail through ignorance. If, on the other hand, they faithfully perform their duty, they have much encouragement both from experience and the divine promises, to believe that their exertions will be crowned in a good degree with success.

It will become them, therefore, if they intend that their precepts shall have the least weight, to be peculiarly careful not to contradict their precepts by their conduct. How can a man expect that motives should have any more influence on others than they have on himself; or how can he be believed to be serious in urging that upon others to which he has no regard, in regulating his own conduct? So far from producing its intended effect, advice, offered by such a person, will be retorted upon himself; and indeed will be positively detrimental, by lessening the influence of those, whose precepts and example agree. Where, as in the present instance, there is a propensity to depreciate the merits

of a particular class of persons, what is in reality the fault of a few will be charged to the whole. Again, the counsellor should carefully avoid, on the one hand, assuming any undue superiority over those whom he undertakes to direct, and, on the other, divesting himself of authority to such a degree as to render his precepts contemptible. To preserve this medium will be one of his most difficult tasks. Many of those, whose business it is to guide the conduct of others, insensibly acquire an authoritative and dictatorial mode of delivering their precepts. This habit is fatal to success; for nothing is so repulsive; nothing so soon provokes opposition. The counsellor should endeavor, as far as possible, to disguise a remedy so unpalatable; to administer it indirectly; and at those seasons in which his own experience will teach him that the mind is best fitted to receive it. He will, also, if the person of whom he has the guidance be young and inexperienced, make his instructions as particular as possible; he will derive them from passing events; and will avoid general and abstract precepts, which neither strike the young mind with force, nor are capable of being applied by it to particular circumstances of life. He should be careful to convince those, whom he advises, that their benefit is his ultimate object; and that his esteem for them will be confirmed by obedience, but forfeited by neglect of his instructions. He should be no less careful to avoid giving advice, and especially reproof, to any individual, in the pres-

ence of others, whose esteem the person concerned is anxious to retain. He who reproves in public, unless compelled by necessity, acts the part of an informer; and will be so far from making a useful example of the person reprov'd, (which appears to be the only object of reproof given in this manner,) that he will inflame the hatred and opposition of all present; for no one can know how soon his own character will be attacked in the same manner. In fine, the man who would hope for success in the arduous work of guiding the conduct of his fellow men, must exercise discretion, not only with regard to the nature, the time, and the mode, of delivering advice, but with regard to the persons themselves, to whom it is addressed. Some are too hopelessly abandoned to warrant the least expectation, that advice will be successful in reclaiming them; or to render it proper that any one should expose himself to derision by attempting it. The precept of Solomon, *Reprove not a scorner lest he hate thee*, was doubtless intended for characters of this description; persons who have lost all sense of shame, who have become callous to the dictates of reason and conscience, and over whom moral suasion has lost its influence. Such characters, however, before they are resigned to the more powerful arm of public justice, ought to be reminded of the critical and awful situation to which they have reduced themselves. *He that being often reprov'd, hardeneth his neck, shall be suddenly destroyed, and that without remedy.*

Q.

ON SENDING FOR PHYSICIANS ON THE SABBATH.

For the Panoplist.

Mr. Editor,

I BELIEVE it to be a pretty common fact, that country physicians have more frequent calls in their profession on the Lord's Day, than on any other day in the week. This fact being admitted, it is natural to enquire into the cause. Is the army of diseases most active upon the day which the Lord hath made, and in the hours which he calls his own? Is it then that people are most exposed to sickness, so that fevers, colics, &c. seize this season as the favorable time of beginning, or repeating their attacks?

I am inclined to think, that neither of these suppositions will be deemed a rational account of the fact. Perhaps, too, what I am about to offer will be rejected as equally unsatisfying; but with your leave, Sir, I shall venture to give my opinion, with some of the reasons on which it is founded. As the law will not allow us to attend to our secular concerns more than six days in the week, (which, by the way, some think a great hardship,) men of business and enterprise are generally disposed to make the most of every day till the appointed day of rest arrives. Hence they cannot well afford to be sick on week days, as this would be an interruption to their business;—nor can they spare time, unless the case be very urgent, to go or send for the physician, if he lives at any considerable distance. Accordingly, when one of these persons feels indisposed, he

strives hard to keep about through the week, intending, if he does not get better, to spend the Sabbath in the use of medicine to remove his complaint, and to apply at that time, if necessary, for medical aid.

I have myself known more than one person act on this principle; and I presume, Sir, that your readers will easily recollect similar instances, which have fallen under their own observation.

How many persons are often detained from public worship by sickness, who are very rarely hindered, by the same cause, from an eager and active pursuit of their secular interests! The natural consequences of this economical scheme are obvious. In the first place, by neglecting to take diseases in their incipient state, many, who adopt this scheme, really become quite sick, and *must* send for a physician, on the Sabbath. Those, too, who would wait a little longer, if they were equally indisposed on Thursday, or Friday, find it very convenient to use the Sabbath for this purpose, that nothing of this kind may interfere with an early recurrence to business after the Sabbath is over. If these observations are well founded, they afford a satisfactory answer to the inquiry, suggested at the beginning of this paper.

The result, I acknowledge, does not give rise to any very pleasant train of reflections. We should be glad to believe that every body anticipates the approach of God's holy day, not as a season of sloth and carnal indulgence, or of paying that attention to bodily health which

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might and ought to have been paid before, but as a season of holy rest and religious improvement. We must, however, when speaking of the conduct of men, take it as it is, not as it should be. I have only to add, that possibly even some professors of religion may be able to recognize their own conduct in this rough and hasty sketch. If so, let me earnestly exhort them to consider well, whether they can answer it to their consciences and their God. Let no one misunderstand me, as if I meant to insinuate, that it is improper to send for physicians and take medicine on the Sabbath. All I mean to insist on is, that there is no reason why physicians should be more employed on that, than on any other day, and that every calculation to gain time by setting apart that holy day for medical applications is sinful. Whoever does it, is chargeable with neglecting the health of his soul as well as of setting a pernicious example before his family, and depriving his physician of the benefit of public worship. **MIKROS.**

**ON THE GOOD USES, WHICH
MIGHT BE MADE OF THE MON-
EY NOW EXPENDED IN WAR.**

For the Panoplist.

IN a paper published in the Panoplist for Nov. 1813, (part 2,) p. 444, I offered to the public some calculations on the expenses of war. From these calculations it appeared, that the Christian world expended in the year preceding Sept. 9, 1813, the enormous sum of \$2,260,000,000, the annual interest of

which, at 6. per cent, would be *one hundred and thirty five millions and six hundred thousand dollars.*

On reflection, I have no reason to suppose this result larger than the truth. If some items of the account are too large, though I do not admit that they are, others are certainly too small. The money raised by Great Britain, for instance, as I put the sum down from memory, was stated to be £103,000,000 sterling, whereas it was in fact £113,000,000.

I computed, also, that the loss of life and of productive labor, in consequence of war, during the same year, involved a loss of property equal to \$975,000,000, at least. The interest on this sum would be *fifty-eight millions and five hundred thousand dollars.*

At the close of that paper I proposed to "pursue this subject, by specifying some of the good purposes to which this money might be applied."

Let us imagine, then, that all the armed men in the Christian world, on the 10th of Sept. 1813, and all their attendants, and all their employers, had been suddenly changed in their moral character, and become so thoroughly transformed, as to *do justly, and to love mercy, and to walk humbly with their God.* It is very clear, that hostilities would have immediately ceased; all the armies would have returned to their respective countries; and by the first of January 1814, those, who had been engaged only in war and violence, would be ready to enter upon the useful and profitable labors of life.

Let us imagine further, that the people of all Christian nations were willing to make as great pecuniary sacrifices, *for a single year*, with a view to promote the temporal and eternal good of their fellow creatures, as they made the year preceding, in carrying on offensive and defensive war; and we shall find, that a *permanent fund* would be raised, which at 6 per cent interest, would produce \$194,100,000, annually.

I do not say, that it would be wise to raise such a fund; but only that such sacrifices, as have been specified, *would* do it. It would certainly be wise, however, for Christian nations to exert themselves on a grand scale, and in their national capacities, for the promulgation of the Gospel and the civilization of mankind.

But to return: If wars were to cease, never to be renewed by nations called Christian, and mankind were universally convinced of the fact, the avails of the present systems of taxation, after the single year above mentioned, might be almost wholly devoted to the extinguishment of the war-debts, which now press upon many nations with enormous weight. To the same purpose might be applied whatever could be derived from the sale of the brass, the iron, the steel, &c. &c. which is now in various kinds of arms, but which might be converted to useful purposes. The materials of fortifications, which would be demolished, might be sold to be converted into dwelling houses; arsenals might be rented for commercial ware-houses; ships of war might be converted into ships of trade; and every war-

like preparation might answer some valuable end, and contribute to the wealth and comfort of the public. The least valuable could be used for fuel, and thus the words of Scripture would be fulfilled by *burning the chariot with fire*. It is reasonable, that those walls, which have been erected by the toils of ten or twenty successive generations, which have been moistened with the sweat and cemented with the blood of unhappy millions, should be made to alleviate the national burdens. There would be an immense saving of productive labor to every nation; so that, in these various ways, every national debt might be discharged in a few years.

While this process was going on, the internal condition of every nation would be receiving great and unexampled improvements. Schools would be every where supported; the children of the poor would every where be educated; churches would every where be erected; the Sabbath would every where shine with a glorious effulgence, and, as often as it returned, would be a day of joy and salvation to assembled myriads. The writer of these reflections has been assured by a gentleman, who travelled all over England about the year 1792, and again about 20 years afterwards, that the progress of internal improvement in that kingdom within twenty years is amazing, and vastly exceeds the increase of her external commerce. This statement may be depended on, as the gentleman travelled, in the first instance, to use his own expression, 'with a young, in-

quiring eye,' and, in the second, he went over the same ground with a particular view to make a comparison. If this is the fact, notwithstanding the pressure of external war, how much more rapid and extensive would be the progress in a time of profound peace, and when all the vast resources of the kingdom should be gradually withdrawn from their destination, as the public debt melted like snow under an April sun.

As the liberated resources of every nation would abundantly suffice for every domestic improvement, and would meliorate the condition of the people, in relation to temporal things and spiritual privileges, let us suppose the income from the permanent fund, raised by the saving of *one year's war expenses*, to be devoted solely to the promulgation of the Gospel among the heathen nations, and nations partly heathen. And surely it is not unreasonable, that men should make such a sacrifice for such an object. It is now more than eighteen hundred years since the hymn of the angels was heard in Bethlehem, *Glory to God in the highest, and on earth peace, good will towards men*. The full import of this hymn will hereafter be understood by mankind. As to the past, men have always devoted the best of their resources, their wealth, their talents, to the arts of war. Every year since any nation has become nominally Christian, has seen the prime of every thing devoted either to actual war, to a preparation for it, or to repair the breaches which war had made. It is time that men had found out, that war

is not the way to happiness; let them pursue a different plan; let them become faithful subjects of the Prince of peace, and use all their efforts to extend his dominion.

After these preliminary observations, I proceed to state some of the purposes, to which the sum of \$194,100,000 might be applied, in carrying on the great work of evangelizing and civilizing mankind. The great end should be the promulgation of the Gospel. This should hold the first place, not only in fact, but in appearance. Civilization would be a necessary attendant. The notion of civilizing first, in order to Christianize afterwards, is chimerical. Is not the Gospel beyond all comparison the greatest mean of civilization to be found in the universe? But I have not time now to refute at length an opinion, into which some well meaning persons have fallen. I proceed therefore to state,

1. That a part of this sum might be expended in distributing copies of the Holy Scriptures, in various translations now existing, among vast multitudes of the human race, who may be called partly heathens. They have heard of the Gospel, but know little or nothing about it. Of this description are many of the Laplanders, the Finlanders, the inhabitants of many Russian provinces, many natives of Asia who are more or less acquainted with the Dutch and Portuguese languages, and many natives of New Spain, and South America, who have learned the Spanish language. This class of people must embrace many millions; and I have no doubt,

that five millions of copies of the Scriptures might be distributed among them to advantage. Here need be no delay for want of translations. Stereotype plates, kept in constant use, would soon furnish the requisite number of copies. The expense of Bibles, in different languages, would be different; as, in some of the Asiatic languages, much more paper is requisite than in European languages. But, though the paper would cost more, labor costs less. On the whole, I think it a liberal allowance, in all these calculations, to suppose, that copies of the Scriptures, well bound, will cost the average expense of the English, Welsh and French Bibles to the British and Foreign Bible Society; which is *one dollar and thirty cents each*, in the cheapest form distributed by that Society. The English Bible costs the Society just a dollar; it could be furnished from stereotype plates in this country, and bound as well as the English copies, at eighty cents or less. It is furnished, I understand, by the Philadelphia Bible Society, bound in sheep, for fifty cents a copy. I think it may be taken for granted, therefore, that 5,000,000 copies of the Scriptures might be furnished for distribution among nations partly heathen, at an expense of \$6,500,000.

But the great work is to supply those, who are altogether heathens, totally involved in moral darkness, and utterly ignorant of the Savior of men. It is desirable, that the Bible should be translated into every language of the world; and, therefore, *Colleges for translations* should be es-

established in all the principal nations, or tribes, of the heathen world. If pecuniary means were at hand, a *College for translations*, on a large scale, should be instituted in China, Cochin-China, Tartary, Thibet, Siam, Pegu, at Prince of Wales's Island for the Malayan population of Asia, at Rangoon, Calcutta, Benares, Madras, Columbo, Bombay, in Persia, Arabia, Turkey, Georgia, the Greek Islands, Palestine, Egypt, Abyssinia, Madagascar, and New Holland. Smaller establishments of the same kind should be made in various other parts of the world; in Greenland, at Labrador, in Lower Canada, in the Western parts of the United States, in many regions beyond the Mississippi, and on the north west coast, in South America, all along the western coasts of Africa, at the Cape of Good Hope, in eastern Africa, in the islands of the Pacific ocean, at Kamschatka, Japan, and in the interior of Asia. Of these smaller stations probably two or three hundred would be necessary; say two hundred and fifty.

It may be objected, that the governments of the heathen countries would not permit such establishments to be made in their territories. This may be true in part; but in the great majority of instances there is reason to believe that no opposition would be made. China would be more likely to be permanently stubborn, than any other country; and yet it is far from certain, that the united influence of the courts of Great Britain, Russia, and France would fail to procure a free circulation of the Scriptures. Let all the governments of the Christian world exert themselves

as much to open a way for the unmolested propagation of the truth, as they have done for ambitious or commercial purposes; let these exertions be accompanied by the prayers of all the pious; and who can say, that any proper attempt will be unsuccessful? But if China should refuse the precious gift at first, some suitable place might be chosen in the vicinity of that empire, where all the Chinese books could be procured and natives engaged to assist. After the Scriptures should be well translated into Chinese, they could be published and distributed as opportunity should be presented. Mr. Morrison seems well calculated to superintend such a College.

At Calcutta, the establishment of the Baptist missionaries would only need to be enlarged in order to form such a College. After the addition of new buildings, new laborers in the work of translation, and an increase of the library, it would be an establishment precisely of the kind here intended. Indeed, the College of Fort William in Bengal, as formed by Marquis Wellesley, came very near being a college of this description. It doubtless embraced many other objects; but a principal regard was had to a preparation for giving the Scriptures to Asia, in her most widely diffused languages; and, for this purpose, a hundred learned natives were collected from every part of India, from Persia and from China. The expense of this College was complained of by the East India Company, and was probably considerable. The salary of Dr. Carey, as professor of Shanscrit, is about \$6,000 a year; that of the

other professors was probably the same.* Colleges on a large scale, with extensive buildings, great libraries, and a large number of professors, tutors, and students, strike the eye as expensive establishments; and they do in fact cost something. Yet compared with arsenals, and army hospitals, they cost very little. If funds were ample, and exertions were made worthy of the cause, each of the larger of the colleges above mentioned should contain a competent number of learned missionaries, and of learned natives; at least a hundred of both classes, on an average. In some countries, there is nothing that can be called learning; yet, even in these, natives should be trained up to learning, and should be present, as a translation progresses, to ascertain whether it conveys the meaning of the original. The expense of supporting these hundred persons might amount to \$100,000; the proper buildings to begin with \$50,000; the library well furnished with the most important books in biblical literature \$25,000; the casting of extensive founts of type attached to each college \$25,000; the support of a few printers merely to commence the work \$10,000; and a small supply of paper \$15,000: the whole amounting to \$225,000;—or \$5,175,000 for the 23 large colleges.

Let each of the smaller establishments cost one third as much as the larger, or \$75,000; the ex-

* It is proper to state here, that the salary of Dr. Carey is put into common stock, with the earnings of his brethren, and they all draw out for their expenses according to the same rule. What remains is devoted to the great work of the mission.

pense of the whole 250 will be \$18,750,000. These colleges would be establishments, whence a part of the instructors could go forth occasionally into the neighboring districts, and preach as missionaries. But beside these, another class of missionaries would be needed, who would penetrate, in every practicable way, into heathen countries. Considering, that there are at least 650,000,000 heathens and Mahometans in the world, it would not be a large allowance to assign one missionary to 25,000 souls; or 26,000 missionaries in addition to those occupied in the colleges and their vicinities. The expense of supporting these, at \$600 each, would be 15,600,000.

Permit me here to remark, for the sake of illustration, that, as appears by the foregoing statement, *two hundred and seventy three new colleges* could be instituted, with new buildings, good libraries, more than 10,000 professors, and about 3,000 printers in the whole, and with founts of type and a stock of paper belonging to each; and that 26,000 missionaries could also be employed, at four or five thousand different stations, at an expense *about equal* to that incurred in a single year by the United States in the present war. The above establishments would contain nearly 40,000 active, diligent, faithful men, the greater part of whom would have families; the whole making a Christian population of more than a hundred thousand souls, scattered as lights in the dark places of the earth. But to proceed:

Beside the foregoing, another useful class of men might be employed in diffusing light and instruction; I mean native readers

and schoolmasters, who could introduce the Scriptures extensively to the children and the mass of the population, as has been found easily practicable in India. Thus \$5,000,000 would carry the Scriptures into 25,000 villages and neighborhoods, and furnish a stated reader of them in public and to small circles assembled for the purpose. There are translations enough already completed in Asiatic languages to furnish copies of the Bible to these readers. It is to be understood, that all missionaries, not otherwise fully employed, would teach the children wherever schools could be formed.

In aid of the great scheme of evangelizing the world, numerous colonies could be formed, and placed at moderate distances from each other, on the skirts of every uncivilized and heathen country. Each one of these should contain husbandmen, one faithful Gospel minister, one or two good schoolmasters, and a handicraftsman of every useful trade. All should be industrious; all should have the fear of God in their hearts, and exhibit proofs of uprightness and benevolence in their conduct. In the commencement of these colonies, the outfit of the missionaries, and the transportation of all their goods, the remaining millions would be expended; as the extent of the colonies could be regulated according as the money should hold out. In this way, the surplus population of some parts of Europe would be drawn off, and the emigrants would improve their worldly condition, as well as communicate the knowledge of salvation to the ignorant.

As a part of this scheme, instead of a thousand ships of war, Great Britain would have need of a thousand ships for the transportation of Christian missionaries and colonists; but the difference in the expense, is well worthy of notice. One seventy four gunship costs not less than 20 large, elegant, commodious vessels for the conveyance of persons and merchandize; and the expense of keeping them, respectively, in active employment, is in about the same proportion.

Possibly I may hereafter furnish a paper, on the small expenses which men, which even Christians, seem willing to incur for the noblest of all purposes, compared with those which they incur, sometimes willingly, for the support of war. A. B.

HAPPY REFORMATION.

To the Editor of the Panoplist.

Sir,

If you think the following account will promote the cause of religion, please to insert it in your useful publication.

IN a town about 20 miles north of Montpelier, (Ver.) there lived a very poor man, who was in the constant habit of laboring on the Sabbath. Last spring he had a Bible given him by the Bible Society in this state. Upon reading it, he felt condemned for laboring on the Sabbath; and, on examining the Scriptures, he became fully convinced of his sin in this particular, and of his sinful state; and in a few months was brought into the liberty of the Gospel.

Soon after, a neighbor came to see him on the Sabbath; but he

had no relish for the company of his visitor, on that day. He was at a loss how to communicate his feelings; at length he took his neighbor to the barn, and said; See how the Lord has blessed me this year. I never before had so good crops of grain and hay; and I have done no work on the Sabbath to obtain them. I have been better prospered with six days, work than I used to be with seven.

Montpelier, Nov. 1813.

VOLUNTARY ENGAGEMENT TO SUPPRESS INTEMPERANCE.

THE following paper has been circulated for signatures, in a country town, with a view to combine the exertions of the well-disposed. The subscribers, after pledging themselves in this manner, are to meet and agree upon such a course of proceeding, as may be thought expedient.

WHEREAS the use of ardent spirits in our beloved country, has

become so general, and in many instances so excessive, as to diminish the property, corrupt the morals, destroy the happiness, and endanger the eternal well-being of thousands, and may justly be viewed as one of those crying sins, on account of which we are as a nation enduring the judgments of heaven; which considerations have greatly alarmed the considerate and benevolent, and excited them to endeavor to check the growing evil: Therefore, we the subscribers, inhabitants of the town of —, do concur with, and unite in, such benevolent attempts, by engaging to exert our utmost endeavors, that all within the sphere of our influence may walk at such a distance from that awful precipice, from which so many thousands have fallen and been dashed in pieces, as, by divine aid, may secure our own safety and that of all others, with whom we are connected or on whom we have any influence.

REVIEWS.

LIX *The Juvenile Spelling Book, being an Easy Introduction to the English Language, containing easy and familiar lessons in spelling, with appropriate reading lessons, calculated to advance the learners by easy gradations, and to teach the orthography of Johnson, and the pronunciation of Walker. By A PICKET, Author of the 'Juvenile Expositor, &c. Newburyport; E. Little and Co.*

THOUSANDS of years since, it was foretold by the voice of prophecy that HOLINESS TO THE LORD

should be written on the bells of the horses, when God should rise to fight against those, who had fought against mount Zion. Then the piety of his people will shine forth conspicuously; the furniture of their houses, their ornaments, and even the trappings of their horses, will indicate the consecration of all worldly possessions to God. To manifest their zeal for their Redeemer; to enforce the doctrines and duties of his Gospel; to prove themselves his faithful servants, will be the dearest objects of their hearts. Do not the Missionary

Societies, the Bible Societies, the Moral Societies, and other benevolent institutions, which have lately risen, like new stars in the heavens, to guide the world to the Savior, argue that such a day of glory is dawning upon us. To these considerations may we not add others equally conclusive, though less splendid in their aspect. Many books, not professedly religious, have yet *Holiness to the Lord* inscribed upon them. Though some art or science is the appropriate object of the author, yet he suggests some religious hint, refers to some religious duty or doctrine, and imbues his work with a religious spirit. Of this description is the *Universal Geography*, the *Gazetteer of the Eastern Continent*, and the *Gazetteer of the Bible*. In describing countries, which have been the subjects of prophecy, numerous facts suggested very interesting reflections of a religious tendency. The same may be said concerning some of our geographies for schools. Among the school books of a similar complexion, the *Juvenile Spelling Book* holds a respectable place. As a spelling book, it has distinguished merit. The advance by easy gradations from what is most simple to what is complex, the analogical arrangement of the words, according to the sound of the vowels, presenting the young learner with the elements of the English language in their proper order, and combining perspicuity and simplicity, are important characteristics of this work. But the feature most important in our view, is the moral instruction of its

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lessons. It breathes a religious spirit, such as ought to be found in every book, put into the hands of children. While the child is learning to read such a book, he may be insensibly learning to be good; while the instructor is teaching orthography and pronunciation, he may be rearing a little immortal for celestial glory; while the parent sends his child to school, he may place him in a seminary of spiritual life. We select the following passage, as a specimen of the work, and the spirit of the lessons.

"The good and dutiful son is one, who honors his parents, by paying them the utmost deference and respect; by a becoming reverence for them, a filial affection for their persons, a tender regard for their safety and preservation, a constant and cheerful attention to their advice, and a ready and implicit obedience to their commands. As he becomes every day more sensible of his obligations, he grows every day more solicitous to repay them. He employs his youth to support their age, his abundance to relieve their wants, and his knowledge and strength to support their infirmities. He is more careful of his character and reputation in the world, because their's depends upon it. Ever anxious for their welfare, and attentive to their happiness, he endeavors by every method in his power, to prolong their days, that his own may *be long in the land*. He rests assured, that God will not only bless obedient children; but reward them with the possession of heaven, where it will be well with them forever, and where we shall all join, son and father, daughter and mother, wife and husband, servant and master, all the relations and connexions of this life, to honor our great Parent, the Protector, the Lord, and the Master of us all!"

This little book is recommended by several presidents of our colleges, and by a number of instructors and clergymen of eminence; and well deserves the patronage of the public.

LX. *A Sermon, delivered in the North Presbyterian Church in Hartford, May 20, 1813, on the evening subsequent to the formation of the "Connecticut Society for the Promotion of good Morals."* By LYMAN BEECHER, A. M. Pastor of the First Church of Christ in Litchfield. Hartford; Peter B. Gleason, and Co. 1813.

THIS sermon bears the same general characteristics as that which was preached by the same author on a previous similar occasion, and reviewed by us in the last volume of our work.* Though not quite equal to its predecessor, as a whole; and though apparently written in haste, and published without sufficient attention to accuracy, the sermon before us is full of valuable thoughts, and exhibits abundant proof that the preacher directs the whole energy of a powerful mind to the attainment of great and noble objects;—to show men their important interests, and to urge upon them the performance of great duties. Mr. Beecher is always in earnest, as becomes a minister of the blessed Gospel; and he never fails to convince all reflecting hearers, and readers, that *they* ought to be in earnest also.

The text is in Psalm cxi, 10: *The fear of the Lord is the beginning of wisdom.*

After briefly considering the *fear of the Lord* 'as a natural principle operating on the conscience, as a moral principle including holy dispositions, and as the joint influence of conscience and a holy heart;' and af-

ter mentioning the erroneous conclusions of heathen philosophers, on the great subject of the supreme good, the preacher thus expresses himself in regard to that "perfect happiness," which the divine law is fitted to secure and perpetuate.

"What more perfect happiness can there be on earth, than that which is included in regarding the Legislator of the universe with supreme love; his laws with complacency; his providence with submission; our fellow-men with good will, while we perform the various relative duties, under the mingled influence of hope, and fear, and love? Might we not pronounce before-hand, concerning such a system of influence, "it is the beginning of wisdom." "Happy is that people that is in such a case, yea, happy is that people whose God is the Lord." But these anticipations are confirmed by facts. A comparison of Christian with heathen lands, declares the pre-eminent, salutary influence of the fear of the Lord. The gods of heathen countries are *contemptible* and *odious*; their worship *absurd*, *cruel*, and *impure*; their moral precepts *licentious* often, and always *defective*; while their sanctions are as flax touched with the fire, compared to the restraints of Christianity. Their moral state, compared with Christian lands, is as Eden, compared with the valley of the shadow of death.

"Wherever the fear of the Lord has prevailed, the impurity and cruelty of heathenism have fled before it, and the people have come out of *great darkness* into *marvellous light*. But when the man of sin arose, took away the Bible from men, and substituted the commandments of men for the precepts of God, and the sanctions of men for the sanctions of his law; all the darkness, and all the impurity, and all the cruelty of heathenism came back to curse the earth." pp. 9, 10.

A more complete description of the *law of honor* has been rarely given, than is found in the following sentences:

"By some the law of honor has been preferred to the law of God. But what is the law of honor?—It is the *selfishness*—the *pride*—the *revenge*, and the *cruelty* of depraved man judging in his *own cause*, and executing without mercy

* See pp. 368, 505.

his own relentless sentence. It throws aside the adventitious protection of law, and constitutes each man a savage, whose own arm, at his own discretion, shall protect himself and annoy his neighbor. A community of duellists, controlled by no law but the law of honor, would bite and devour, till provocation had ceased, and revenge had left alive, but a solitary wretch to tell the horrid tale of woe." pp. 10, 11.

An appeal to history and facts, as to the genuine tendency of the Christian religion, is not less decisive in its favor, than are the sublimity of its doctrines, the purity of its precepts, and the authority of its sancions.

"If we compare one Christian country with another, we shall find the best morals, and the most happiness, where the fear of the Lord has most prevailed. Why have the morals of Scotland surpassed in purity the morals of England? The people have been better instructed in the Christian religion. Why are the morals of England better than the morals of Ireland? The *Sun of Righteousness* has shed his beams upon the one, while Popery has shut them out from the other.— Why is the north of Ireland, however, distinguished by better morals than the south? The north of Ireland was settled by Protestant emigrants from Scotland, who carried their Bibles with them, and the institutions of the Gospel; while the south, destitute of Bibles, has for ages sat in darkness and the region of the shadow of death. Why did Switzerland and Holland, and other protestant countries of Europe, enjoy light, while all around them was Egyptian darkness? All these countries were blessed with the Bible, and its institutions. The fear of the Lord was more eminently prevalent among them. Should we institute comparisons between different parts of our own country, would not the evidence be equally decisive, that the fear of the Lord is eminently conducive to human happiness? Travel over the nation, or read the minute descriptions of geography, and shall we not find that, invariably, there is the most science and civilization, the most vigor of body and enterprise of mind, the purest morals, and the most extended social enjoyment, where the Bible and its institutions are most revered; where the fear of the Lord has the most influ-

ence upon the consciences and the hearts of men." pp. 11, 12.

We cannot help quoting a great part of the application of this sermon as peculiarly worthy of the deliberate attention of legislators and magistrates:

"1. We may learn from the subject, the most effectual way to promote good morals. It must be accomplished by addressing to the mind of man that influence, which God has provided on purpose to restrain him, and regulate his conduct. Other influence may do something; but no influence will be so effectual as that by which God has fortified the allegiance of his subjects. He is wise in heart. His wisdom has never been supplanted by created discretion. His government is perfect; and if we would secure individual, domestic or civil enjoyment, we must walk in his statutes, and regard the motives of his moral government. If we would be fellow-workers together with God, we must work as he works. We must stimulate and restrain, by applying to the mind the constituted motives of his government. But if we would secure still higher excellence than hope and fear can alone inspire, we must add to the influence of conscience the decisive influence of right dispositions, of a holy heart. The most effectual way, then, to promote good morals, is to promote real, experimental religion, which always includes, in the highest sense, that fear of the Lord which is the beginning of wisdom. All the friends of good morals, therefore, if they regard the most appropriate means of promoting them, must regard with complacency, and aid the prevalence of real religion. If they would ensure the effect, they must secure the antecedent operation of the cause.

"2. In the light of this subject, we may perceive the pernicious effect upon society of profane swearing, and all language which treats with irreverence the character, the word, and the institutions of JEHOVAH. So far as it produces its legitimate effect, it breaks down the moral government of God over men; it emancipates them from the restraint of the divine sanctions, and lets them loose upon society to obey, as they may be tempted, the impulse of passion and a depraved inclination.

"3. Our subject illustrates, upon the same principle, the pernicious influence of

intemperance upon civil society. It emancipates its subjects invariably from the fear of the Lord, influencing either the conscience or the heart. It is also a contagious sin; it is a moral pestilence, before which the bloom of Eden would fade, and sicken, and die; it impairs the physical strength of a nation; it breaks the spirits, damps the courage, annihilates the enterprise, dissipates the wealth, and debases the morals of a people. It undermines every civil and religious institution. It prepares men to become slaves, delivers them, at length, to the tyrant whom God has prepared to rule them with a rod of iron, for the punishment of their sins.

"4. We learn, from the subject, the importance of the Christian Sabbath. It preserves in the world the knowledge of God, and the influence of his moral government. It upholds his worship, and, by unceasing repetition, keeps alive in the minds of men the precepts and the sanctions of his law. It forms the consciences of men, and preserves them. It multiplies men of moral principles; the only men who can be trusted in the hour of temptation. It makes freemen, who are capable of being free, and lays the only foundation for permanent civil liberty. It promotes health by the intermission of labor, which, if unremitted, would prematurely exhaust the human constitution. It promotes wealth, by the new vigor which it weekly gives to man, to resume his labor; and by keeping back those crimes, which debilitate the body and dissipate the substance. But especially, is the Sabbath the power of God and the wisdom of God to salvation. Where there is no Sabbath, there is no ministry of reconciliation; no knowledge of salvation; no worship of God; no fear of the Lord; and no influences of the Spirit to convince of sin, to convert the soul, and prepare men for heaven. The extinction of the Sabbath would be the return of idolatry with all its darkness, impurity, and blood. It would be to put out the Sun of Righteousness, and leave benighted men to grope their way to hell through the region of the shadow of death!

"5. It appears from our subject, that those immoralities which trespass upon the rights of Jehovah, are as proper subjects of legislative prohibition and punishment, as those crimes which invade directly the rights of men; for they terminate, in the second step, in the same thing. The profane man may not of course be a thief, but his profanity tends to emancipate others

from the fear of God, who, if they are tempted, will not fail to steal. The drunkard may not be himself dishonest, but he neglects, he contaminates his children, and often his neighbors, till they, by his pernicious influence, become dishonest. The Sabbath-breaker may not be, in other respects, an immoral man, but by contributing the influence of his example to throw down the Sabbath, he overturns, as far as his influence extends, the whole moral government of God; and lets men loose to war upon each other, as they are tempted by circumstances and by their own depravity. Is it proper, then, to punish the man who sets fire to his neighbor's house? And shall he escape who laid the train, and by his influence prompted to the deed? Shall the sword of justice sleep while the villain brandishes the dagger, and waves the fire-brand, and smite only when the work of ruin is accomplished?

"6. It follows from what has been said, that it is both the duty and the policy of legislators to countenance the Christian religion, and its institutions. Men are desperately wicked, and must be restrained somehow. Civil rulers are ministers of God, appointed for this very thing, and bound to exercise their best discretion to provide for public safety. The fear of the Lord is the most salutary restraining influence that can be addressed to the human mind. This influence is embodied in the Gospel and its institutions. If then legislators desire the temporal welfare of men, if they seek national wealth, and power and greatness only, they will patronize Christian institutions—Besides, there is so much impotence in man, and such power in the Providence of God to carry headlong the best concerted human scheme, that all governments appear naked and contemptible, from which the fear of God is exiled.—They who rule over men need to supply the deficiencies of their wisdom, by taking hold on the wisdom of God; and hide their weakness by taking hold on his strength." pp. 12—16.

Many considerations have occurred to us, while reading these paragraphs and the succeeding parts of the sermon; but we have been so liberal in our quotations, that we must leave them to the reflections of the reader.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

THE Christian public have been for some time anxious to hear from the missionaries in Asia. The impediments, which the present war has thrown in the way of correspondence with that quarter of the world, are often embarrassing.

It will be recollected, that our last intelligence from Messrs. Nott and Hall left them on board ship, about the last of Nov. 1812. They had taken passage from Calcutta to Ceylon, or Bombay; (being undecided at which place they should attempt to fix themselves,) and wrote back by the pilot boat after leaving the banks of the Ganges. The last that we have heard from Mr. Newell is, that he left the Isle of France for Bombay on the 24th of February, 1813. It was not to be expected that he would arrive there before the date of the following letter; but with a prosperous passage, he would meet his brethren soon after.

We have strong hopes, that the apprehensions expressed by Messrs. Nott and Hall have not been realized; and that they were permitted to remain quietly at Bombay till the new charter of the East India Company reached that place; which it probably did in Nov. or Dec. last. After the arrival of this act of parliament, it is presumed that no peaceable, prudent missionaries will be molested by the local governments.

The following letter has the London post mark of Oct. 7; it having been probably enclosed to some person who forwarded it. If the missionaries had been sent to England, as they thought it possible they might be, we should probably have heard from them before this time.

Messrs. Nott and Hall very properly gave a brief sketch of what they had written in previous letters; and as their summary is judiciously expressed, and may refresh the minds of readers, we publish their whole letter to the Corresponding Secretary of the Am. Board of Commissioners for For. Missions.

"Bombay, March 17, 1813.

"Rev. and dear Sir,

WE sympathize with you and our distant friends in general, in the grief you must feel at the unexpected war in which our country is involved. We daily unite our prayers with yours to the "Giver of Peace

and Lover of Concord," that you may speedily be delivered from the evils which it must have introduced, and that those which you fear may be averted from you. We had hoped, with the friends of Jesus we believe both in England and America, that these kindred nations would have lived in love and unity, and been joined in diffusing their religion far and wide. We hope so still. The prayers, offered up by Christ's real friends for this, will not, we trust, remain long unanswered. That there are such prayers, indeed, does not fail to induce in us the continual expectation of hearing the good news of peace. But you will be more anxious, dear Sir, we doubt not, to learn our situation, than to hear our views of yours.

"We are happy to inform you, that through the goodness of God, we are at length arrived upon the ground, which we have chosen as the seat of our missionary labors; though, as you will presently see, not with the most flattering prospect. We arrived on the 12th ult. eleven weeks after leaving Bengal. Five weeks of this time we spent on the Coromandel coast, at the French settlement of Pondicherry, from whence we wrote you our last letter.* Though we shall have room for but little in this letter, we shall, as the events of the war may have prevented your receiving some or all of our letters, notice such of the principal occurrences, as will give you a general view of the past, and prepare you to understand our present situation.

"Soon after our arrival in Bengal, which was early in August, we were ordered to return to America in the ship which brought us. With expectations, which we finally gave up, we obtained leave to go to the Isle of France. Though our arrangements were made, at a very early period, to go to that place, we were detained by causes not under our control, till we were led by further inquiries to entertain hopes of succeeding in this place, of which we had previously despaired. After this, we first thought of coming by the way of Ceylon; but finally obtained passports departing.† After all this was

* This letter has not been received.

† This is probably the technical phrase for a general passport to leave the country.

done, our passage paid, and part of our baggage on board, we were on a sudden informed, that provision was to be made for our passage to England on the fleet then to sail in five days. As both we and our captain had taken the regular steps for departure, we embarked according to our previous arrangements, and arrived at this place as was mentioned above.

"This field, which we chose, we think, after deliberate and prayerful examination, is so eligible, being connected in its language with a country immense and populous, and, as a commercial place, with many countries immense and populous, that we presume, should we succeed in staying, our choice will not fail to meet your highest wishes. Our objections to Birmah were, the unsettled state of the country—its particular jealousy of Europeans—the dangers and difficulties with which the Baptist mission there has been struggling,—and the fear that an attempt by us would be followed, not only by its own defeat, but likewise by the defeat of that mission. In a word, *this* is the field we esteem the most desirable;—but there is some reason to fear, that we shall not be suffered to remain.

"The Governor, (Sir Evan Nepean, Vice president of the British and Foreign Bible Society,) bears the character of a religious man; and is, we have much reason to believe, himself inclined to favor us. The only difficulty arises from the strong recommendation of the supreme government that we should be sent away. This strong recommendation results from their own original desire, and from their displeasure at the manner of our leaving Bengal; with the regularity of which we believe they were not thoroughly acquainted. We have stated our desires and explained our conduct to the Governor; and are informed by him, that he has nothing further to say to us at present. Our hopes of staying are so strong, that we have already commenced learning the Mahratta language.

"As the general government have been offended, you must not be surprised, if, when we write again, our letter should be dated in England; or if you should hear from our own lips the story of our trials and disappointments. God forbid that we should be so severely afflicted in this way, and give us rather our sufferings in our work than by taking us from it. Pray for us, that we may never faint in our minds, and may be prepared, if that be the will of God, to enter upon a new course of wanderings and to be baffled by new disappointments.

"We repeat a wish contained in our former letters, that the communications made to us by the way of Bengal may, for

the present, be committed to the care of Dr. Carey.

"As to our funds, you may well suppose them low. We hope some effectual method of replenishing them has already been adopted. Should we remain in this place, an economy, which you would call rigid, will not more than make our salaries support us. Besides, we shall soon be in need of many native books, which can be obtained only at a very high rate, and we must immediately be at considerable expense for native instructors. We state these things that the truth may be known, and must leave the measure of your remittances to your power and your judgment; assuring you that at present we have no plans of spending, and hope we never shall have, but such as we are willing to submit to you, and that we shall do all in our power for our own support, which can be done without injury to our plans of usefulness. We are thus particular, because we may not soon have another opportunity of writing, and an early arrangement on these points will be very important to our progress in our work. We beg leave to mention, (if that way has not already been adopted,) as probably the best way of remitting, that your money should be lodged in some mercantile house in London, and they be directed to give us immediate advice. This indeed is the only safe way in our present uncertainty, and will at any time furnish us with money at the least loss. Dear Sir, if we stay here, we shall greatly need your prayers, and the prayers of the Christian public.

"The three islands of Bombay, Salsette, and Caranja, contain about three hundred thousand natives, mostly Mahrattas; and the adjacent Mahratta territories, many millions; while to the south and the north there stretch unevangelized regions, which present a pitiful but attractive spectacle to Christian benevolence. You will perceive, from the greatness of the field, that we shall desire to be strengthened by two brethren. Nor need they delay to learn the success of our attempt. Should we fail, it will be for reasons which will not affect them, if, instead of coming to Calcutta, they should come to Madras, Ceylon, the Isle of France, Batavia, or even to the Cape of Good Hope, and then directly to this place. We do hope, that be our destiny as it may, this field will not be neglected;—a field than which we believe none possesses more claims or more facilities, both for immediate and final usefulness. In case our brethren must be long delayed, or come to Calcutta, we wish they may come thither. They may succeed as many Europeans have done—as we hope to do—and we will forward to Calcutta some remarks.

that may enable them to be more discreet than we were.

"To the Prudential Committee, and the Board of Commissioners, we tender our highest respect and our Christian affection; and in their prayers and yours beg a continual remembrance. We are, Rev. Sir, yours in the Gospel,

SAMUEL NOTT,
GORDON HALL."

Rev. Samuel Worcester, D. D.

"P. S. If our letters have been received, you will know in full the history of the other brethren. Brother Newell is at the Isle of France, and we hope will join us. Brethren J. and R. will pursue a separate mission, having changed their sentiments on baptism, and been baptised at Calcutta."

VERMONT BIBLE SOCIETY.

THE First Report of this Society was made at the annual meeting, Oct 21, 1813.

The Directors state, that they had appointed agents in different parts, to enable them to carry into effect the designs of the Society; that they had procured 500 Bibles and 200 Testaments, the greater part of which had been distributed; that 200 Bibles had been received as a donation from the Bible Society of Connecticut; and that the want of the Bible is much greater than had been apprehended. The Directors state the following facts, and ground suitable reasoning upon them:

"Another poor woman, in a message to one of the Directors, begging for a Bible, stated that her son was fifteen years old, and that she had never had a Bible in her house, since her marriage. Several others came, or sent, to the same person, informing that they neither had a Bible, nor the means of procuring one. There was one family, also, whose house and furniture was burnt about six months before, which had no book, nor even a single page of a book of any kind. While it is deeply to be lamented, that many similar cases are to be found, in this favored country, it is with much pleasure, that the Directors observe, that the Bibles which have been distributed, have been very thankfully received, and, there is reason to believe, have already, in some happy instances, been instrumental of great good.

"On the whole, the Board have the happiness to state, that the success of this infant Society, to procure and distribute Bibles, has hitherto exceeded expectation; that many, to whom the word of the Lord is precious, have been made exceed-

ing glad by the gift of this inestimable treasure; and that others, who have been indifferent towards it, or treated it with contempt, have been induced to read it, with serious attention, and to realize their own concern in its interesting and solemn truths. Far, therefore, from despising the day of small things, we have great reason to take encouragement from these promising beginnings, to persevere in, and increase our endeavors to extend the knowledge of salvation by grace, by the distribution of the Bible. The unparalleled exertions, and the wonderful success of similar Societies both in Europe and America, while they call aloud for the liveliest expressions of gratitude to Him, by whose inspiration the Scriptures were given, which are able to make us wise unto salvation, through faith in Christ Jesus, should also excite, in us, a fervent zeal, to co-operate with our brethren, in diffusing the knowledge of the truth, and ushering in the glorious day, when the Bible shall be read in every tongue, and its saving truths made known to every inhabitant of the globe."

The report closes with the most weighty considerations, which can be addressed to men:

"There is reason to believe, that the happy influence of Bible Societies will not be confined to those, to whom their charity extends. Many others, beholding what exertions are made to give the Bible to the destitute, and perceiving the blessed effects of these exertions, in the saving conversion of sinners, who were ready to perish, and the consolation drawn by the humble believer from this well of salvation, will be excited to inquire into its importance to themselves. More Bibles will be purchased; they will be more read; the knowledge of divine truth, drawn from this uncorrupted fountain, will increase; and there is reason to hope, that it will, by many, be received with faith and love, and thus become the power of God to their salvation. These Societies, it is apprehended, are calculated to do great good, as they have a happy tendency to break down the wall of separation, which prejudice and party spirit have too long placed between many, of different religious denominations, who really love our Lord Jesus Christ in sincerity. As the Bible is the standard, to which professing Christians, of all denominations appeal, because the great truths of religion are here made known, not in words, which man's wisdom teacheth, but which the Holy Spirit teacheth, all the real disciples of Jesus can cheerfully harmonize in exertions for causing every one to be supplied with this precious source of divine instruction. And having an object, of such vast impor-

tance, to concentrate their exertions, and harmonize their views, and coming together, with the spirit of the Gospel, their prejudices against each other gradually subside; they feel themselves drawn together, by the cords of Christian affection, and learn how good, and how pleasant it is, for brethren to dwell together in unity. Nor is this all. Those, who become engaged in the good work, of putting the Bible into the hands, and recommending it to the attention of others, can hardly fail to be excited to give more attention to it themselves, and to receive proportionable benefit. The more the Scriptures are studied, with a disposition to receive instruction, in the things of God, the more light and comfort will be drawn from them. This, again, will tend to enliven zeal for causing the instructions of the Bible to be received by others. For, certainly, the more the love of God, and the love of Christ, are perceived and felt, the more fervent must be our desires, and the more active our exertions, that others, also, may taste and see that the Lord is good.

"Were it only in relation to the happiness of the present world, the universal distribution of the Bible, and influence of our holy Religion, would be vastly important. Let all become possessed of the amiable temper, and be governed by the benevolent precepts, of the blessed Gospel, animosity, and hatred, and discord, and bloodshed, would be banished from our now distracted and miserable world. Men would love as brethren. Righteousness would every where prevail; and the work of righteousness would be peace, and the effect of righteousness, quietness and assurance forever. In relation to the eternal happiness of guilty men, however, the importance of the instructions of the Bible, rises immeasurably high. Here it is, that life and immortality are brought to light. Here, only, a way of salvation is made known. The situation of those, who are destitute of the Bible, as described by an Apostle is, That they are aliens from the commonwealth of Israel, strangers from the covenant of promise, *having no hope*, and without God in the world. What benevolent heart, then, but must bleed, in view of the vast multitudes, the hundreds of millions of our fallen race, who are, at this moment, in this most affecting and awful situation! Who but must ardently desire, that they may be delivered from this deplorable state, and obtain salvation with eternal glory! Would you, dear brethren, be instrumental in promoting this benevolent and glorious object? Lend your aid, then, in sending them the Bible, in which are contained the words of eternal life. Send them

this treasure, and by the blessing of God, they may receive instruction, and become wise unto salvation. Then, a single Bible, which many very lightly esteem, will be worth more, to these now benighted souls, than all the wealth of the Indies—Yes, and the blessing of some poor soul, now ready to perish, may come on you.

"If any thing more is wanting, to arouse us to the most vigorous and active exertions, let us go to the cross of our bleeding, dying Savior. There let us remember, that God so loved the world, that he gave his only begotten Son, to sufferings and to death, that whosoever believeth in him, might not perish, but have everlasting life. Let us remember, that our Lord Jesus Christ, though he was rich, for our sakes became poor, that we through his poverty might be rich. Let our hearts here be warmed with love, and gratitude, for what has been done for our own salvation, and melted into tenderness and compassion for others, for whose salvation the blood of Jesus flowed. Let us behold this wonderful display of the love of our Redeemer, and remember that the voice of inspiration has declared, If any man have not the spirit of Christ he is none of his.

"In behalf of the Directors;

CHARLES MARSH, *President.*"

The Society had received \$765 27, and had expended \$353; leaving a balance of \$412 27.

The following gentlemen were chosen officers;

"At the annual meeting of the Vermont Bible Society, at Montpelier, Oct. 21, 1813, the following officers were elected, viz;

Hon. Charles Marsh, Esq. *Pres.*
 Hon. William C. Harrington, and
 Rev. Aaron Leland, *Vice-Pres.*
 Rev. Heman Ball,
 John Noyes, Esq.
 Rev. Leonard Worcester,
 Rev. Chester Wright,
 Doct. William G. Hooker,
 Doct. Joseph Winslow, and
 Hon. Chauncey Langdon, *Dir.*
 William Page, Esq. *Sec.*
 Gen. Abner Forbes, *Treas.*

It is in contemplation to form an Auxiliary Bible Society, in each county in Vermont. We believe some of these Societies are already formed.

NEW YORK BIBLE SOCIETY.

THE fourth annual report of this Society, which was made at the annual meeting in Dec. last, contains a particular account of the doings of the Society during the year

preceding. Since the last report 1355 Bibles had been distributed in the city of New York, on board of vessels, and by the managers, and 954 in the country; making 2,309 in the whole.*

The Trustees mention with pleasure the formation of *An Auxiliary Bible Society* by young men of different religious denominations in the city of New York. They speak also in terms of high commendation of the exertions of Messrs. Schermerhorn and Mills, in the course of their missionary tour through the western states.

The Trustees close their report with the following paragraph:

"Men and brethren! Can you behold this spiritual need of your fellow-creatures, and 'shut up your bowels of compassion against them?' The pressure of the times is indeed heavy, and the claims on your benevolence are already numerous and increasing. But can there be an object more deserving of your Christian charity, than that of dispensing the bread and the water of life to perishing sinners? Has a kind Providence blessed you abundantly in your basket and your store? Remember that to whom *much* is given, from him *much* will be required: 'Freely ye have received, freely give.' Have you but little to spare? 'The Lord accepteth according to what a man hath.' He who made such honorable mention in his Gospel of the widow's *two mites*, and who has declared that 'a cup of cold water given in his name, shall not lose its reward,' will surely not withhold his blessing from those who become 'fellow-workers with Him,' in contributing to supply poor sinners with the rich treasures of 'his word, which is able to save the soul through faith that is in Christ Jesus.' Let us then be excited to renewed exertions in this glorious work, in order to replenish the exhausted funds of the Society, and to enable it to effect the important designs in contemplation. We are groaning under the desolating scourge of war: come, then, and let us present upon *this altar* a portion of our substance as 'a peace-offering to the Prince of peace.' Who can tell, but for *his own name's sake*, his righteous anger may be turned away from us, and that he may again smile upon us, and upon our land, and bless us with the return of peace upon all our borders, and cause us to 'sing of mercy as well as of judgment.' Let us not be weary in well doing: for 'in due season we shall reap, if we faint not.'"

The receipts of the Society, during the preceding year were,

* Since the institution of the Society \$,239 Bibles have been distributed.

VOL. X.

| | |
|--|------------------|
| In subscriptions and donations, | \$770 00 |
| Donation from the British and Foreign Bible Society, | 364 44 |
| For Bibles sold at cost to the Female Bible Society of Geneva, | 50 00 |
| | <hr/> \$1,184 44 |

Expenditures.

| | |
|---|------------------|
| Paid for Bibles, | \$1,384 45 |
| Paid William Burk, his expenses in travelling through the country to distribute Bibles, | 120 00 |
| Whiting and Watson's bill (particulars not stated,) | 100 97 |
| Commissions on monies collected, | 29 78 |
| Other contingent expenses, | 54 06 |
| | <hr/> \$1,689 26 |

Balance remaining in the Treasury, \$266 92

Though this balance was inadequate to the immediate engagements of the Society, yet the Trustees express a confidence, that their funds will be replenished, and that the Society will be enabled to print the French Bible for distribution in Louisiana.

The following gentlemen were chosen officers of the Society.

Officers and other Managers for the present year.

Rev. Dr. Philip Milledoler, *Pres.*
 — Mr. John Williams,
 — Dr. Alexander McLeod,
 Col. Henry Rutgers, and
 Peter Wilson, LL. D. *Vice-Pres.*
 Mr. John E. Caldwell, *Sec.*
 — Samuel Whiting *Clerk.*
 — Leonard Bleecker, *Reg.*
 — Cornelius Heyer, *Treas.*

Other Managers.

Rev. Dr. John M. Mason,
 — — John B. Romeyn,
 — Mr. Christian Bork,
 — — Joseph Crawford,
 — — Archibald Maclay,
 — — Thomas Hamilton,
 — — James M. Matthews,
 — — Gardiner Spring,
 Dr. J. R. B. Rodgers,
 Mr. Divie Bethune,
 — Elisha Coit,
 — Richard Duryee,
 — John Kane,
 — Isaac L. Kip,
 — Zachariah Lewis,
 — Archibald McCullum,
 — John Mills,

Mr. John P. Mumford,
— John Stoutenburgh,
— George Sukeley,
— John Withington,

MASSACHUSETTS SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

THE Sermon delivered before this Society, in September last by the late lamented Rev. Dr. Prentiss, has been published with a very interesting appendix. The Sermon is from 2 Thes. iii, 13. *But ye, brethren, be not weary in well-doing.* The appendix contains a particular account of the labors of the missionaries employed by the Society in Rhode Island and New Hampshire. We intend to take further notice of this appendix hereafter.

The following account of the funds of the Society we print at large:

STATE OF THE TREASURY.

| | |
|---|------------|
| May 20, 1813. Amount of ORIGINAL FUND | 2,773 12 |
| June 5. A legacy from Mrs. Whitwell of Boston | 33 |
| Payments by six Members on admission | 60 |
| Interest received | 19 69 |
| | <hr/> |
| | \$2,885 81 |

DISTRIBUTING FUND.

| | |
|--|--------|
| May 20, 1812. Balance in the Treasury | 701 85 |
| Annuity paid by Members | 135 |
| Annual subscription of Miss Eliza Bromfield | 20 |
| Mrs. Eliza Rogers | 10 |
| William Lambert Esq. | 10 |
| DONATIONS from | |
| Mr. Henry Homes of Boston | 10 |
| an anonymous Lady by Rev. Mr. Greenough | 1 |
| Elijah Stearns Esq. of Bedford | 2 |
| a Female Friend by Rev. Samuel Stearns | 0 |
| a Female Friend to missions by Rev. M. Stone | 2 |
| a Female Missionary Society in Newburyport | 30 |
| a Female Friend by Rev. Mr. Greenough | 5 |
| Rev. Timothy Davis | 2 |
| an anonymous Friend by Rev. Mr. Greenough | 8 |
| an anonymous Friend by do. | 10 |
| Sons of Rev. Dr. Morse | 3 |
| Mrs. Sarah Holmes | 10 |
| Mrs. Susan Cook | 2 |
| Mr. Samuel Sparhawk | 2 |
| Collected by Mr. Josiah Salisbury | 30 |

| | |
|--|------------|
| by Rev. Mr. Eastman on his mission | 13 15 |
| by Rev. Mr. Turner do. | 3 |
| by Rev. James Johnson do. | 10 13 |
| CENT CONTRIBUTIONS communicated by | |
| Rev. Mr. Greenough | 10 95 |
| from Ladies in Boxford by Rev. Mr. Eaton | 9 |
| From Ladies in South Parish of Andover, communicated by Rev. Dr. Pearson, collected by | |
| Mrs. Rebecca Abbot | 12 36 |
| Mrs. Hannah Poor | 25 25 |
| Mrs. Rachel Furbush | 12 25 |
| Mrs. Phebe Abbot | 8 54 |
| | <hr/> |
| | 58 40 |
| from Ladies in Rev. Mr. Huntington's Society, Boston | 21 32 |
| from a Female cent Society in Newburyport | 27 72 |
| From Ladies in Charlestown, (for 1812*) communicated by Rev. Dr. Morse, collected by | |
| Miss Deborah Tufts and Miss Martha Edes | 47 41 |
| from Ladies, collected by Miss Mary Cooke | 5 20 |
| In Cambridge First Parish, collected by | |
| Mrs. Kezia Walton | 26 62 |
| Mrs. Nancy Moore | 6 75 |
| | <hr/> |
| | 33 37 |
| In Second Parish by Mrs. Eliza Livermore | 10 60 |
| from sundry Ladies by Rev. Micah Stone | 2 56 |
| from Ladies in Harvard, collected by Miss B. Wilder | 9 37 |
| in Royalton, by Miss Lucy Lee | 8 20 |
| in Welfleet, by Mrs. Catharine Davis | 1 55 |
| in First Parish in Dedham, communicated by Rev. Mr. Bates | 35 60 |
| Collection after a Sermon by Rev. Dr. Dana in the Old South meeting house, Boston | 68 22 |
| Interest on Securities | 100 83 |
| Balance of Loan to Trustees of Phillips Academy, paid | 200 |
| | <hr/> |
| | \$1,670 93 |

EXPENDITURES IN SAME PERIOD.

| | |
|--|--------|
| Paid Rev. Asa Lyman for missionary service | 100 37 |
|--|--------|

* The amount collected in this town, by the same persons in the year 1813, and paid to the Treasurer by Dr. Morse, was \$113 20.

| | | |
|--|-----|-----------------|
| Mr. Ephraim Abbot | do. | 200 |
| Rev. Daniel Waldo | do. | 200 |
| Rev. Timothy Hilliard | do. | 100 |
| Rev. John Turner | do. | 150 |
| Rev. James Johnson | do. | 50 |
| Rev. Eliphalet Pearson for time and expenses of a mis- sion of inquiry in New Hampshire, by request of the Society | | 25 |
| Mr. William Hilliard for books and printing | | 578 75 |
| Incidental Expenses | | 3 50 |
| Balance in the Treasury, May 20, 1813 | | 263 31 |
| | | <hr/> \$1670 93 |

DIRECTORS.

| | |
|--------------------------------|-------------------|
| Rev. Eliphalet Pearson, LL. D. | <i>Pres.</i> |
| Thomas Prentiss, D. D. | <i>Vice Pres.</i> |
| Abiel Holmes, D. D. | <i>Clerk.</i> |
| Jedidiah Morse, D. D. | <i>Secretary.</i> |
| Calëb Gannett, Esq. | <i>Treasurer.</i> |
| Rev. William Greenough, | <i>Librarian.</i> |
| Rev. Joshua Bates. | |
| Mr. Samuel H. Walley. | |
| Mr. Josiah Salisbury. | |

ORDINATION AND INSTALLATION.

ORDAINED, at Burlington, (Mass.) on the 13th. inst. the Rev. SAMUEL SEWALL. Sermon by the Rev. Dr. Ware from John xvii, 21.

INSTALLED, on the second ult. the Rev. ELIHU MASON, over the church and Society in Barkhamstead, (Conn.) Sermon by the Rev. Dr. Perkins, from 1 Tim. iv, 16.

DONATIONS TO SUPPORT FOREIGN MISSIONS AND TRANSLATIONS.

March 25, 1814. From Mr. Nathaniel Austin, of Charlestown, by the Rev. Dr. Morse \$10 00
From a friend, for the translations. 2 00

April 1. From the Foreign Mission Society of Boston and the Vicinity, it being the balance then remaining in the Treasury. 90 23

6. From Mr. John Burknep, of Windham, (Ver.) by the Rev. Baneroft Fowler of Windsor. 1 00

11. From Mrs. Martha Jennings, (a widow,) of Milford, (Con.) by Mr. Timothy Dwight Jun. 50 00

From the Foreign Mission Soci-

Carried forward \$153 23

Brought forward \$153 23
ety of Litchfield County, by Uriel Holmes, Esq. the Treasurer, deposited at the Hartford Bank. 793 67

From persons convened at a prayer-meeting for missionaries, in Charlestown, (Mass.) 10 77

From individuals in Dunstable (Mass.) paid to the Rev. Dr. Morse, by Deacon Zebedee Kendall. 53 25

18. From Mr. Joseph Thayer of Barre, by Mr. S. T. Armstrong 5 00

20. From a subscriber to the Panoplist, Norfolk, (Vir.) who declined having his name published; by William Maxwell Esq. for the translations. 10 00

From two females, friends to foreign missions, in the north parish of Andover. 4 00

22. From the "Aiding Foreign Mission Society of Plympton and the Vicinity," by the Rev. Elijah Dexter. 17 60

23. A New Year Offering from ladies in Beverly, by the Rev. Joseph Emerson 53 07

26. From individuals in New Ipswich, a contribution after a sermon, by the Rev. Richard Hall. 74 68

\$1,175 27

The Treasurer of the Board has lately remitted more than \$1,000 to Asia, on account of the translations, and is about to make another remittance soon for the same object.

The religious public are requested to bear in mind, that millions of the natives of Asia are at this moment earnestly stretching out their hands to receive the Bible; and that money can be immediately expended, as soon as it reaches Calcutta, in furnishing copies of the Scriptures, in the languages of that vast continent.

FOREIGN MISSION SOCIETIES.

AT the Annual Meeting of the Foreign Mission Society for the County of Litchfield, (Con.) held at Litchfield on the 9th of Feb. last, the following gentlemen were chosen officers:

His Excellency JOHN COTTON SMITH, Esq. *Pres.*

Rev. LYMAN BEECHER, } *V. Pres.*
Rev. JONATHAN MILLER, }

JAMES MORRIS, Esq. *Sec.*

URIEL HOLMES, Esq. *Treas.*

AARON SMITH, Esq. *Aud.*

The Rev. Jonathan Miller preached a sermon on the occasion from Luke iv, 18, 19: *The Spirit of the Lord is upon me,*

because he ha'h anointed me to preach th Gospel to the poor, &c.

The amount of the donations from this Society appears above in the list of donations.

The Rev. Joseph Harvey was appointed preacher for the next annual meeting, and the Rev. Lyman Beecher his substitute.

The Foreign Mission Society of Middletown, and the vicinity was instituted in August 1812. The officers of the Society are,

The Rev. DAN HUNTINGTON, *Pres.*

Rev. SAMUEL GOODRICH, *V. Pres.*

THOMAS HUBBARD, Esq. *Sec.*

Mr. SAMUEL GILL, *Treas.*

Besides these officers there is a committee of ten members.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

A SERMON, delivered in Boston before the Massachusetts Society for promoting Christian Knowledge, Sept. 15, 1813. By Thomas Prentiss, D. D. Pastor of the Congregational Church in Medfield. Andover; Flagg and Gould. 1813.

A Sermon delivered at the ordination of the Rev. Thomas Brattle Gannett to the pastoral care of the church in Cambridgeport, Jan. 19, 1814. By Abiel Holmes, D. D. Pastor of the First Church in Cambridge. Cambridge; Hilliard and Metcalf. 1814.

A Sermon delivered at the installation of the Rev. Preserved Smith, over the church and society in Rowe, Dec. 2, 1812. By Jonathan Grout, A. M. Pastor of the church in Hawley. Greenfield; Denio and Phelps. 1814.

A Sermon on prayer; preached at Dorchester, Dec. 12, 1813. By John Codman, A. M. Pastor of the second church in Dorchester. Boston; S. T. Armstrong, 1814.

INTERESTING OCCURRENCE.

LIEUT. ASA KENDALL, of Ashby, (Mass.) having reached the 80th year of his age, and having a desire to see all his descendants together at his house on his birth day, the 28th ult. gave them an invitation to attend; at which time his sons, sons-in-law, daughters, daughters-in-law, with their offspring to the number of 102, convened, (8 of his descendants being absent.) The Rev. Cornelius Waters, the minister of the place, read the 75rd psalm, 3rd part, which was sung; after which he made a pertinent address to the aged sire and his descendants, and then addressed the throne of grace in a prayer adapted to the occasion. The company next partook of a generous repast. They were then

spread abroad, on a pleasant plat of ground according to the seniority of their families; when the father of the numerous and respectable company took his place in front, addressed them in a solemn and appropriate manner, and pronounced his benediction upon them. On returning to the house they sung another psalm, after which the Rev. Mr. Waters made another affectionate address and prayer. The whole was conducted with order and decorum, and was highly gratifying to a number of spectators.

PLEASING FACT.

THE keeper of the prison in Boston gives notice, that there is not a person confined within the prison walls for debt;—a circumstance which has never before happened since his connexion with the prison.

AWFUL CALAMITY.

Extract of a letter from Smyrna.

"We have received intelligence of a dreadful calamity having overtaken the largest caravan of the season, on its route from Mecca to Aleppo. The caravan consisted of 2000 souls; merchants and travelers from the Red Sea and Persian Gulf; pilgrims returning from performing their devotions at Mecca, and a numerous train of attendants, the whole escorted by 400 military. The march was in 3 columns. On the 15th of August last they entered the great Arabian Desert, in which they journeyed seven days, and were already approaching its edge; but, alas! they were not permitted to return in safety.

"On the morning of the 23rd just as they had struck their tents and commenced their march, a wind arose from the northeast, and blew with tremendous

violence. They increased the rapidity of their march to escape the threatening danger; but the fatal Kamsin had set in. On a sudden, dense clouds were observed, whose extremity obscured the horizon, and swept the face of the desert. They approached the columns and obscured the line of march. Both men and beasts,

struck by a sense of common danger, uttered loud cries. The next moment they fell beneath its pestiferous influence lifeless corpses. Of 2000 souls composing the caravan, not more than 20 escaped this calamity. They owed their safety to the swiftness of their dromedaries."

OBITUARY.

MEMOIR OF THE REV. SAMUEL NILES OF ABINGTON, (MASS.) WHO DEPARTED THIS LIFE, JAN. 16, 1814, IN THE 70TH YEAR OF HIS AGE.

THIS worthy minister of Christ, a son of the late Hon. Samuel Niles, of Braintree, was educated at the College in Princeton, (N. J.) In the early part of life, he discovered no particular sobriety; but was, on the contrary, unusually thoughtless and trifling. It was while a member of College, that he became a subject of those religious impressions, which issued in his hopeful reconciliation to divine truth. He was consecrated to the pastoral office in Abington, July 1771; where he continued to discharge the duties of his office, until prevented by a paralytic shock, which took place a little more than two years before his death. From that shock he so far recovered, that he was able to ride, and several times attended public worship; but he was a silent hearer in the midst of that numerous assembly, which he had so often, and with such deep solemnity, addressed on the momentous concerns of eternity. He perfectly recollected all his acquaintances, who visited him during his last sickness; rejoiced to see them; evidently understood and took a deep interest in their conversation, especially on religious subjects; but was unable to articulate more than a few words himself. When his particular friends in the ministry inquired of him respecting the state of his mind, during his last illness, he gave them to understand that he was happily resigned to the dispensations of divine Providence, and enjoyed the consolations of that religion, which he had so many years preached to others. Being asked a short time before his death, whether he should preach the same religious sentiments he had done, should he return to active life again, he answered with peculiar emphasis in the affirmative. Though frequently exercised with great bodily pain, he was remarkably patient, meek, and humble, and sensible that he was treated with unmerited kindness by his heavenly Father. The following sentences, with reference

to his own situation, he often repeated. "All is done, all done—All is right, all right." This was evidently the language of his heart. With such a submissive, quiet spirit, he closed his sufferings on earth. The passage of Scripture, which was chosen as the foundation of the sermon preached at his funeral, and which was thought to be peculiarly pertinent on that occasion, was the words of the Apostle Paul to Timothy, (2 Epistle, iv, 7, and 8;) *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing.*

The object of the discourse was to exhibit the trials, duties, and rewards of a faithful minister of Christ. From such trials our deceased friend was not exempted: for he preached those doctrines, which are calculated to awaken the resentment of the human heart, and set in motion the tongue of slander. "But none of these things moved him, neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus to testify the Gospel of the grace of God." The various trials incident to the Christian ministry he endured with exemplary meekness and fortitude. He *ran with patience the race set before him; looking unto Jesus the Author and Finisher of his faith.* That he, as well as the rest of his brethren, was a subject of much indwelling corruption, he was deeply sensible of, and often lamented. Though he was a burning and shining light in the golden candlestick in which he was placed, and eminently useful as a minister of Christ, yet he often bewailed his own barrenness and unfruitfulness. He had an affecting sense of the evil nature of sin, and ardently strove to gain a conquest over it in his own heart, and to rescue others from its awful dominion. He was always ready to instruct the ignorant; to comfort the disconsolate, and to preach the Gospel to those who de-

ered it. His services, on the Lord's day, did not constitute the whole of his ministerial labors. He preached abundantly on other occasions, especially during revivals of religion in his own, and neighboring societies. He was *instant in season, and out of season; he reproved, rebuked, exhorted with all long suffering and doctrine.*

Among the doctrines, which he preached, the following held a conspicuous place. God from eternity adopted and unalterably fixed a plan of government, which, in its operations, will afford the brightest display of his own character, and bring into existence the highest possible good of the intelligent system. *All scripture is given by inspiration of God.* Jesus Christ, in his highest character, is the JEHOVAH of the Bible; co-equal and co-eternal with the Father.* The whole human race, in their fallen state, are totally depraved, and must have eternally perished without an atonement. The atonement made by Jesus Christ, though sufficient for the salvation of the whole world, does not render the situation of a single individual safe, until he becomes interested in it by that repentance and faith which the Gospel requires. To these conditions of salvation sinners are utterly opposed, and will never comply with them unless made willing by the irresistible influences of the Holy Spirit. All true religion consists in a principle of disinterested benevolence, and its corresponding fruits. A definite number of the human family were given to Jesus Christ in the covenant of redemption, and, before the foundation of the world, predestinated to everlasting glory. Not one of this number will eventually be lost.— But all, who are not included in this number, will infallibly abuse the means of instruction they enjoy, and finally be doomed to a state of endless punishment; to whom all the means of moral instruction they enjoyed in a state of probation will be a savor of death unto death.

These doctrines, in their various connexions and consequences, he well understood, and illustrated and defended with irresistible force of argument. His manner of preaching was peculiarly plain, luminous, solemn and impressive. By the friends of truth he was loved and admired.

* *In a charge, he gave at the ordination of a minister in the County of Plymouth, we meet with these words: "The following dilemma is unavoidable. You must admit the real and proper Deity of Jesus Christ; or that the first Christian martyr died in an act of gross idolatry. If the former be admitted, you cannot fail to preach it. If the latter, keep nothing back."*

And no person could hear him with indifference. His object was to search the consciences and hearts of his hearers, and to make them feel in some measure, as they will, when standing before the tribunal of their final Judge. Nor did he always fail of success. The profound silence and deep solemnity frequently discovered by his audience evinced, that impressions were made, which could not easily be effaced. His labors were manifestly accompanied with the influences of the Holy Spirit, and unquestionably instrumental of the salvation of many souls. He had the unspeakable pleasure to witness four or five remarkable revivals of religion among the people of his charge; the good fruits of which are yet visible.

With respect to his prayers, it may with strict propriety be said, they were uncommonly full of thoughts, pertinent, comprehensive, fervent, solemn, and impressive, and often produced a powerful effect on those, who had opportunity to unite with him before the throne of mercy. At such seasons, he sometimes appeared to be raised above all earthly scenes, and permitted to look within the veil.

Among other things, he was remarkably wise in council. Hence his advice and assistance were often sought in the settlement of ecclesiastical difficulties. On such occasions, it is well known to his surviving acquaintances, he was preeminently useful.

To the preceding observations, respecting the character of Mr. Niles, the following may with propriety be subjoined. As a man he was peculiarly interesting and agreeable. In conversation, he was pleasant without levity, facetious without malignity, and serious without austerity. He was thoroughly acquainted with the principles of human nature, and quick to discern the motives by which different characters in society are governed. As a friend, he was distinguished for confidence and fidelity. His heart was a cabinet, in which the secrets of others might be locked as safely, as in their own. Though not affluent, yet his house was a mansion of hospitality. No man better enjoyed his friends, nor more sincerely sought to make them comfortable and happy. Although, owing to particular circumstances, he was not a man of the most extensive reading, yet he possessed very superior powers of mind. Very few better understood the art of thinking, or profited more by it. His ideas were clear in his own mind, and were generally expressed with uncommon perspicuity. A fair specimen of his talents may be seen in a work which he had nearly completed for the press, when arrested with the paralytic shock [before mentioned.

This work has since been published. It is entitled, "Remarks on a sermon preached before the Association of Ministers, in the third congregational society in Middleborough, September 26, 1816, by John Reed, D. D. Pastor of the first church and congregation in Bridgewater." In these remarks the talents of the author for metaphysical discussion, are strikingly displayed. It is believed, that no candid reader, after examining them, will hesitate to acknowledge, that he was thoroughly conversant with the abstruser parts of theology. Since such was the character of our deceased friend, it is obvious that society has sustained a great loss on his removal, and that the church of Christ is deprived of one of its ornaments. But the afflictive dispensation, which has deprived them of such a blessing, has, it is hoped, issued in his personal benefit. Since he *fought a good fight, finished his course, and kept the faith*, he has undoubtedly gone to receive a crown of righteousness, which the Lord, the righteous Judge will give to all his faithful ministers at the last great day, and not to them only but unto all others also, that love his appearing. A voice from heaven has said, *they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.* What our Lord said to the angel or minister of the church of Smyrna, he says to each of his true ministers. *Fear none of those things, which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life.* A similar honor is reserved for all his sincere followers. To all such in presence of the assembled universe he will ere long say, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* There all sin and suffering will be done away. There

they will live and reign with Christ forever and ever; and make an endless progression in knowledge, holiness and happiness. What powerful motives present themselves to the view of Christ's ministers and to all others, to be faithful in his service! *Blessed are the dead, who die in the Lord; for they rest from their labors and their works do follow them.*

DIED, at Paris, Col, CHARLES LOUIS PREVOST DE BOISSY, an officer of Bonaparte's legion of honor, shot as a spy.

At Woburn (Mass.) on the 23rd ult. of an apoplexy, the Rev. THOMAS WATERMAN, pastor of the Baptist church in that town, aged 39.

At Princeton, (N. J.) Mrs. CHRISTIANA GREEN, wife of the Rev. Dr. Green, President of Princeton College.

At Belchertown, (Mass.) the Rev. JUSTUS FORWARD, Senior Pastor of the Congregational church in that place, aged 83.

At Lexington, (Vir.) the Rev. DANIEL BLAIN, Professor of languages in Washington College, aged 42.

In Maryland, the Hon. WM. MCCREERY, Esq. formerly member of Congress from that state.

At New Haven, (Con.) JESSE ATWATER, Esq. postmaster, aged 45.

At Concord, (Mass.) the Hon. Ephraim WOOD, Esq. formerly a Judge of the Court of Common Pleas, aged 81.

At Providence, AMOS TROOP, Esq. President of the Exchange Bank.

At Taunton, Mrs. ELIZABETH HOPKINS, widow of the late Rev. Dr. Hopkins of Newport, aged 75.

At St. Johns, (N. B.) the Rev. MATTHEW BYLES, D. D. late rector of that city, aged 80. He was son of the celebrated Dr. Byles, who was for many years pastor of Hollis Street Church in Boston.

POETRY.

For the Panoplist.

PSALM CXXXVII.

By the rivers, of Babylon there we reclin'd,
And we thought of our home and our country behind;
Now vanquish'd and low by our enemies' spears:—
We thought upon Zion—and melted in tears.

We had hung up our harps on the sad willow trees,
And they wildly and mournfully sigh'd to the breeze;
When the foes of our city in scorn pass'd along,
And tauntingly bade us to raise them a song.

'Come, one of your national ditties,' they cry;
Our sighs and our tears were our only reply—

Oh! how shall we sing them the song they
demand,
Now captive, forlorn, in a barbarous land.

No! if I forget, my dear Zion, thy fate,
If my heart cease to sigh for thee early and
late,
This harp, my delight, be for ever
unstrung,
And the sweet song of pleasure grow
strange to my tongue!

Remember these children of Edom, O
Lord!
Remember and give them their dreadful
reward;—
How they cried in the day of Jerusalem's
sighs,
'Destroy her, destroy her, she never shall
rise.'

O! daughter of Babylon destin'd to woe!
How soon in a deluge thy sorrows shall
flow!
The blood of thy infants shall moisten the
stones,
And the shouts of our victory rise with thy
groans. V.

For the Panoplist.

MALTA.

(Written by a young lady.)

Concluded from p. 144.

As round the blaze their sea-beat forms
they drew,
Forth from the flame a deadly viper flew,
Swift to a guardless hand his venom'd dart
Shot that quick poison which corrodes the
heart.

Exclaim'd th' astonish'd natives as they
saw—

"This wicked man hath broken heav'n's
great law,

And though he scap'd the doom the waves
prepare,

Yet righteous vengeance will not longer
spare."

With fixed gaze they anxiously await
The fearful purpose of avenging fate;—
But when they saw the wound with ven-
om fraught

No change—no horror, in their guest had
wrought,

"A God!—a God!"—their mingled voice
proclaims,—

"A God, whose power the viper's venom
tames!"

Ah simple train, ye knew not that ye
saw

A friend of Him, who vanquish'd nature's
law,

Who, on his glorious ascent, paus'd to
say;—

"No deadly thing shall bar my servants'
way;

On scorpions they shall tread and feel no
pain;

And serpents dart their sharpest fang in
vain."

Ye knew not that ye saw th' exalted man,
Who through a host of countless dangers
ran,

Whom no reproach, nor scourge, nor
threaten'd doom,

Nor present woes, nor vision'd ills to come,
Nor heighth, nor depth, nor peril, pain,

nor sword,

Could sever from the love of his dear Lord.

To you was given with pitying care t'
impart

Those gentle deeds, that sooth the stran-
ger's heart;

And though more spacious lands, per-
chance, display

A richer soil, a titled train more gay,

Yet, lonely Isle, thy praise is on a page,

That shall remain to Time's remotest age.

And in thy soil, made soft by genial rain,

An unseen Hand has sown a wond'rous

grain;

Though weak its stalk, its verdure faint at

first,

Yet by the dews of heaven the plant is

nurs'd,

And deep the growing root its fibres

spread,

And high the cherish'd tree shall rear its

head,

Till in its boughs the fowls of heaven shall

rest,

And wounded nations in its fruit be blest.

And thou, so skilful in the healer's art,
Who fain would'st pour a cordial on the

heart,

Whose holy zeal the nobler part to save

Impell'd thee journeying o'er the Atlantic

wave,

Still prop the broken form with love sin-
cere,

Still pour the sounds of mercy on the ear,

Still let the sacred rule thy footsteps

guard,

And stand expectant of thy last reward.

A. Y.

March 1, 1814.

TO CORRESPONDENTS.

THE *Comparisons* of R. M. are not suf-
ficiently accurate and striking to justify
our inserting them.

A Series of Essays on the Sabbath will
be commenced, in our next number.

We have received several communica-
tions, both in poetry and prose, on which
we have not had sufficient leisure to form
an ultimate opinion.